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T. G. NEWMAN,
EDITOR.

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No. 22.

THE OTHER WORLD.

It lies around us like a cloud—
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek;
Amid our worldly cares
Its gentle voices whisper love,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between
With breathings almost heard.

The silence—awful, sweet, and calm—
They have no power to break;
For mortal words are not for them
To utter or partake.

So thin, so soft, so sweet they glide,
So near to press they seem,
So faint to lull us to our rest,
And melt into our dream.

And in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be.

To close the eye, to close the ear,
Wrapped in a trance of bliss,
And gently dream, in loving arms
To swoon to That, from this.

Scarce knowing if we wake or sleep,
Scarce asking where we are—
To feel all evil sink away,
All sorrow and all care.

Sweet souls around us! watch us still,
Press nearer to our side—
Into our thoughts, into our prayers
With gentle keepings glide.

Let Death between us be as naught—
A dried and vanished stream;
Our joy, be the reality:
Our suffering life, the dream.

MRS. HARRIET BEECHER STOWE.

A Haunted House.

Receiving information that peculiar psychic phenomena of a physical nature were transpiring near Bradford, in the village of Youghreave, about four miles from Rowsley, on the Midland Railway, a representative of the *Two Worlds* journeyed to the hamlet in order to ascertain the facts of the case.

Accompanied by a couple of friends, we made our way along a country road, amid charming scenery, until we arrived at the scene. The information concerning the whereabouts of the "haunted" house was somewhat hazy, so inquiring for "Mrs. Wilson," that good lady, presently discovered, directed us to the house where the woman lived, who had a short time since vacated the cottage where the "knockings" had been heard.

Mrs. Johnson, the person in question, a hard-working woman with a little family, we found quite prepared to unfold to us the story of the happenings which had

caused such a stir in the neighborhood.

Her husband and self had left their old house because they were afraid to stay in it any longer. "My husband was scared and so was I, while the children were terrified," she said.

It appeared from her story that the house next to theirs had been occupied by an old gentleman named James Goodwin and his stepson, Arthur Evans. Last Good Friday the old man died, after invoking a blessing on the head of Mrs. Johnson, who had attended to his last requirements, and made his dying hours lighter, by all the means that lay in her power.

On the day he died Mrs. Johnson declares she saw a black shadowy object standing by the door at the foot of the stairs. While she looked the object beckoned solemnly to the old man three times; and she turned to a neighbor who was there and said: "Mr. Goodwin will die soon!" His relatives laughed at her fear, and declared he would rally and live; "but I was impressed he would die, and die he did," she said.

About five months after the funeral of the good old man, who sang hymns until he died, Mrs. Johnson had her first strange ex-

perience. While engaged in tidying the house for the stepson, who still occupied the dwelling recently vacated by his father, she saw something black sitting on a box in the bedroom. "I thought it was a rat," she said, "but when I went up to it it had eyes like fire." It vanished from her sight, and she was somewhat scared. Some time after she saw something like a rat appear from under the door and disappear before her eyes. She said nothing to anyone about the first appearance, for she feared she would be laughed at, but on this occasion she went for a neighbor, but when returning neither saw anything.

Next day, while in the downstairs room, she heard coughing upstairs. Thinking someone was trying to frighten her, she ran up, but then heard the coughing downstairs. She told her husband she was nervous about going to clean the house, and instead of the noises decreasing they began to increase. Knocks came upon various parts of the walls and woodwork. One neighbor testified to hearing them "all over the place." Another neighbor corroborated Mrs. Johnson's statement that the furniture seemed "all on the dance," for she herself had seen a chair dance up

and down in the room. Another woman interviewed was positive the noises had occurred, as she had heard three loud raps on the door, followed by another three as she was passing outside, while no one was in the house to make the noises.

Finally the mysterious visitant, who could be heard walking about the floor and upstairs as though in his boots, extended his operations to the domicile of the Johnsons. Evans had asked to be allowed to sleep in their house, as the noises terrified him. This request was granted, but the knockings and sounds followed him. Upstairs it seemed as though the furniture was being moved, so great was the noise, although nothing was actually shifted.

Knockings came under Mrs. Johnson's feet and upon the walls, and skeptical neighbors, who went to hear, believing her to be making the sounds with her feet, felt the concussion beneath their own and speedily left the house.

A Methodist local preacher, who talked boldly, was invited to investigate, but upon hearing the raps hurriedly left the house.

Now groanings were heard, and sounds as of the heavy plunging of a load of coal tipped in the house, the whole fabric shaking.

The neighbors suggested rats, and some even declared Mrs. Johnson was trying to frighten the neighbors, and ought to be horse-whipped. But the poor woman's eyes filled with tears as she indignantly repudiated such charge, and denied the possibility of her making the sounds if she so wished. "Besides, sir, do you think I should be so silly as to leave my house if it was I doing it?"

We visited her empty house, but heard no noises, and could not gain entrance to the primarily "haunted" domicile, as the occupant was out. Although he still keeps the place, he refuses to sleep there, the noises being too appalling.

Mrs. Johnson is evidently a clairvoyant, for she declares she has seen shadows of various heights and has followed them.

There is no doubt of the main facts of the case, which were corroborated by many witnesses, especially a Mrs. Shimwell, who had been with Mrs. Johnson in the house when many of the manifestations had occurred. — *Two Worlds*, London, England.

Spirit Manifestations.

Your correspondent was told by the spirit Flowerette, one of the band of spirits around the artist, Mrs. A. C. Littlefield, that if he would go to Mrs. Carrie M. Saw-



J. B. Stowe

yer's seances, at 21 Yarmouth St., Boston, for full-form spirit materialization, that she would try and come, so that he could both see her and talk to her personally, while she was materialized in a solid form. No one knew that I expected to meet this spirit there, so when she came in her superbly materialized white robes, lace, flowing hair, and head decorated by an illuminated eight-pointed star, etc., I was greatly delighted at the personal evidence she furnished me of her identity and reality.

Mrs. Sawyer has been endorsed by some of the most famous men in the United States, notably by Paul Gibier, late of Pasteur's Institute, who held these seances with her in his institute, over a period of one year and seven months, after which he had contracted with the medium and her accomplished daughter to exhibit these grand phenomena in France, Egypt, etc. Other notables, both in politics, business, society, etc., have testified to me personally that they had each received perfect evidence that spirits from the world beyond the grave have come back and materialized for them. Diplomats, editors, doctors, business men and women, mediums, aristocrats, Harvard students and mechanics, have all told me the same story, and no one of education will dispute these people.

This phase of spirit power is so divine that human language is unable to do it justice. The fact that not one person in a million is a materializing medium probably accounts for the general ignorance upon the subject, while the difficulties of securing perfect conditions for the delicate work is well known to Spiritualists.

So materialized Moses and Elias on the Mount, prophet Samuel at the Woman of Endor, Christ after his death, and the hand at the feast of Belshazzar.

GEO. E. LOTHROP, JR.

A Pleasant Occasion.

These words can be spoken of the mass meeting in New York City on May 1, 2, 3 and 4. So great was the interest taken by the people that an additional day was added to the series by the management, on which occasion the people were even more enthusiastic than they were at first. The meeting was a success, financially and numerically, and will result in a renewed interest in the State and National organizations. The officers of the two bodies co-operated in the work of the convention and did much to restore good feeling among the local workers in Greater New York. A large delegation will go to the National Convention in Washington in October from the great metropolis of America.

This great gathering was a most pleasant affair in more ways than one to the writer. Here the editor of the *Light of Truth*, the editor of the *Sermon*, and the editor of the *Banner of Light* met upon common ground, and recemented the bonds of friendship that have so long united them. Brothers Hull and Austin were at their best, and aroused much enthusiasm among the people, while the *Banner* editor found himself too busy with the duties of presiding officer to do much in any other field.

The mediums, Mrs. May S. Pepper, Miss Margaret Gaule, and Ida Moore Courlis, gave scores of convincing messages, and created mild sensations whenever they ap-

peared. They made every test tell, and clinched their assertions with indisputable evidence of fact. They are entitled to great praise for their most excellent and unselfish work. The N.S.A. is fortunate in having such earnest and devoted friends.

Hon. A. H. Dailey, Mrs. H. T. Brigham, Prof. Wm. M. Lockwood and Mrs. H. J. Newton spoke ably and instructively at different sessions of the convention. Each one added many valuable thoughts to the store of those who heard them, and did much to awaken an interest in organization among the many people who listened to them. Too much praise cannot be given to the music rendered at all of the meetings. The singing of Robert C. Easton and Mrs. Jessie Graham was of the highest order, while the violin solos by Prof. Severn were most excellent in character. With splendid music, excellent tests, and able speakers, the convention could not be otherwise than a grand success. It has renewed friendship, restored harmony, and reawakened the flagging zeal of many of the workers in Spiritualism.

Two features of the convention must not be overlooked, and that is the hospitality of the people, and the opportunity to greet old friends. Brothers Hull and Townsend of the *Light of Truth*, Dr. Austin of the *Sermon* and the writer were well cared for by both mortals and spirits. All were the recipients of marvelous slate-writings through that gifted psychic, Fred P. Evans. In each case the writings came most unexpectedly, and without any solicitations for special sittings. The messages were direct, full of internal evidences of fact, and most complete in their references to matters of personal interest to the several sitters.

We had the pleasure of examining the slates received by Brothers Hull and Townsend, and found them as remarkable as our own. Dr. Austin reported the results in his case as wonderful beyond words to relate. In the case of the writer, Prof. Evans did not touch the slates after they were cleansed, but sat with his hands clasped behind his head, conversing in the freest possible way. The writer held two of the slates, while the others were scattered singly about the table. The messages received were clear-cut, and of a most unexpected character. There was evidence of fact in every word, and the seance will not be forgotten by the receiver. Like the wonderful tests of Mrs. Pepper, Miss Gaule and Mr. Courlis, this manifestation is another evidence of the ability of our spirit friends to make themselves known to their loved ones on earth. The true psychic is humanity's best friend, and should be rewarded accordingly. Spiritualism will be signally blessed when genuine evidence of the glorious truth of spirit return is given to every heart-hungry child of God.—*Banner of Light*.

Great Events Ahead.

MRS. J. L. YORK.

Hear you not the mighty tread of the hosts of the down-trodden and oppressed? A great upheaval is in the near future. The pent-up fires which have smoldered in the breasts of the oppressed millions of all lands are bursting their bonds, and are being fanned by the sympathetic thought which wells up in the hearts of downtrodden humanity everywhere.

Russia is honey-combed with revolt, and though the blood of those who dare to do and die flows like water, it is only the price which liberty has always to pay. The thrones whereon sit those who have held the masses as in their hands to do their bidding, are doomed. The hot tears of the oppressed have rusted their foundations and they are tottering. Thought is opening the great highway of progression, and its path lies direct through the thrones of earth, and as the right of way is accorded to every public good, they will have to be removed.

The people are learning to think for themselves; the atmosphere is permeated with thought, and the masses are drinking it in with every breath, and they ask liberty—liberty of conscience—the right of self-government. 'Tis evolution. The earth is becoming sufficiently matured to produce minds capable of self-government. While man was incapable of governing himself he needed a ruler; while he was incapable of thinking for himself, a priest arrogated to himself the right to think for him. But the world moves. In this, the morning of the Twentieth Century, the mists are clearing away and the hilltops of progression are plainly visible.

The battle is but just begun. Creeds, systems, empires, die hard, and Church and State will fight every inch of the ground for supremacy; but age brings childishness, and they will not always be able to cope with the growing thought of the day. But this restlessness is not confined to the old world. In America the waves of unrest and dissatisfaction beat and throb within the hearts of the masses, and why? The government is drifting into channels never intended by the founders of this republic. The people are not recognized only as steps by which those who aim to high positions can be raised into power. The aim of the government to-day is not to protect and benefit the masses. Its object is wealth in the hands of the few—the system of banking by which the few are enabled to amass colossal fortunes, while, in like ratio, the poor must grow poorer, is a system which has no right upon American soil.

The day is not far distant when the people will be compelled to take the reins of government into their own hands. No party government for a free people, but a people's government must and will be established, and the United States will become what it was intended by its founders—a house of refuge for the oppressed of all nations.

The party in power to-day was born when peril threatened the government, and at the call from the noble leader who had been prepared for the work he was destined to accomplish, the loyal sons of America rushed to the front. From every dell and hamlet they poured forth, esteeming their lives as nothing when weighed in the balance with the land baptized by the blood of their sires, and nobly did the party accomplish its work. From its blood-stained battle-fields arose 4,000,000 lives freed from the chains of physical slavery. The right hand of the noble Lincoln struck the chains off the black man and bade him go free; but time has passed and much remains to be accomplished. Other chains of slavery have yet to be stricken off from the bond-men and bond-women of this land.

The chains of superstition, which bind the souls of those who look to Pope and Priest for salvation, have to be stricken off. Mental slavery binds more effectively than does physical, for the one controls only the body, while the other binds both soul and body in ignorance, bigotry and fear; but light will shine into the darkness of mental slavery, and those chains will also be stricken off, for the vanguard of progressive minds are wielding the battle-axe of truth, and light shall pierce the darkness of ignorance and error.

Another form of slavery exists which is even worse than the other, for it makes all other forms possible—the slavery of poverty—the slavery whereby man is compelled to employ all of his time to eke out a scanty pittance hardly sufficient to keep together soul and body, effectually preventing him from gaining that knowledge which could be his savior; and this can only be accomplished by the growth of mind, development of the brain, whereby man is enabled to devise laws which shall equalize the wealth of the world, preventing gigantic fortunes upon the one hand and abject poverty upon the other. Time and growth will accomplish this.

Yet another king reigns supreme over the world, and how shall his rule be supplanted?—intemperance, not only in alcoholic beverages, but in the appetites and passions of the masses, flooding the world with undeveloped humanity.

The subject of parentage is one which should occupy the attention of the thinkers of every land. How can pure bodies and pure minds be formulated from parents whose lives are wrecks from indulgence of the appetites and passions? There is no evil of greater magnitude to-day than intemperance; it covers the whole realm through which the appetites, desires or passions can be fed. Intemperance in eating leads to sensuality; intemperance in drinking leads to the same result; intemperance at the gaming-table leads to indulgence in stimulants and often death; too great indulgence in the yellow-covered literature of the day and in late hours and over-taxed condition of the mental lead to the same road.

It is not the man or woman whose weakness is the intoxicating bowl that is alone intemperate, but these conditions are due to the undeveloped conditions of the earth, and it is only through growth these conditions can be remedied. We pity and condemn the poor unfortunate whose life seems to us a wreck, whose morbid tastes and passions are leading him down the road to destruction; but how much is he to blame? The passions of generations past has made him what he is, and 'tis better that his generation should die with him than that he should add his quota to still curse the world with undeveloped humanity. The subject of parentage is a subject which should be taught to the young. The false modesty which, through ignorance, has closed the mouths of fathers, mothers and teachers in regard to this subject so vital to the happiness of all, is no longer an excuse, for to-day science is flooding the world with light, and the excuses of ignorance are criminal. The time has arrived when it is within the power of all to educate themselves upon this all-important subject.

There should be radical changes in the management of prisons,

reform schools, houses of correction, and in all places which are intended for punishment. The object of all should be reform. All criminals should be treated in the light of mental invalids, and the treatment adopted in their cases should be of a nature to arouse the dormant powers which nature has given them to become noble men and women. Those powers and capabilities are undeveloped. In most cases influences have been brought to bear which have developed to abnormal growth the baser passions, and their controlling influence has prevented the development of the nobler attributes of man. In a well-organized individual all the powers are noble; all are for use, and are necessary to a well rounded manhood. Sin is the abuse of our faculties. The sin is not against God, but against ourselves and our fellow-creatures.

The doctrine that we must atone to God for our sins and receive forgiveness, is false *in toto*. There is no forgiveness for sin; but that sin must be atoned for by reparation of the wrong done. Have you wronged your neighbor? If it is not possible to atone to him for the wrong done, you must do good to others until your sin is fully atoned for. Is the sin against your own body or mind? You will suffer condemnation until by right living you have outgrown the conditions into which your sin had plunged you. The building of costly churches or of offering long prayers to God will not atone for the errors of earth-life; but they will all be atoned for, not by the spilled blood of an only Son of God, but by outliving the conditions of earth-life. It is progression. The laws which govern make it not only possible, but a necessity.

There is no place in all the immense universe of nature where poor humanity is destined to suffer throughout all time the torments of the damned; the law of progression pervades the whole universe of matter. The most advanced spirits—those who have been longest inhabitants of the spheres—have never seen God. They have no conception of such a being, but they see and recognize everywhere the workings of law. The mind of the most advanced scientist of the spheres has never yet been able to calculate the immensity of the universe, or to bound with geographical lines the dimensions of space. It has never yet been possible to fathom its depths or to reach the heights of grandeur and sublimity in which man is destined to revel and bask in fields of knowledge. The mind of man will develop with every round of the ladder of progression upon which he rises, until he is capable of grasping the great secrets which nature will unfold to the progressed minds in untold ages yet to come.

But to return to the present time. As before said, there is much to be accomplished. The progressed minds who are leaders of the van, who, like the war-horse, can scent the battle from afar and realize and feel the needs of the hour, 'tis to them that light is given to lead on and out of the labyrinth of errors in which the people are enveloped, and they, like the Moors of old, shall go before guiding stars, wielding the battle-axe of truth, until the world shall be free from the superstitions and errors of the past. 'Tis growth; 'tis progression, and the world will move on. The wheels of evolution never turn back, but as ages

come and go upon the stage of earthly action, the plays will become grand dramas; the comic and the tragic of earlier ages will have passed and will no more be known, because earth will have outgrown the conditions whereby they could be produced. The great lever of thought is compelling the world to move forward; the scientists of earth are delving into the mysteries which they had been taught were not for man to know. They are flinging wide open the doors of the great storehouse of knowledge and bidding the world feed upon its inexhaustible supplies.

Oh, glorious morn! may thy rising sun shed its beams across all lands, and the risen savior of the world, whose name is knowledge, be the only ruler earth shall recognize, for with knowledge comes self-government, and when man shall learn to govern himself, no need of priest or king.

A Personal Experience.

W. J. HULL.

While in New York City recently, in company with James B. Townsend, we both had the pleasure of meeting Fred P. Evans and his estimable wife at their home on 42nd St., and enjoyed their hospitality at an elegant dinner in company with President Barrett of the N. S. A. and the able psychic and lecturer, J. William Fletcher.

Mr. Evans' career has been a remarkable one. In early life he was a sailor and rose to the rank of second officer on an ocean liner. His development in mediumship would fill a volume, and is, in fact, preserved in his great work entitled, "Psychography," which every Spiritualist and investigator ought to have and read. It is the most complete exposition of the marvelous phenomenon known as "independentslate-writing" extant, and is an ornament to spiritual literature.

Mr. Evans is a type of that nobility in man too often smothered by adverse circumstances. He, however, is stronger than circumstances, and his work in holding up the banner of pure Spiritualism right in the heart of New York is one of the most commendable, though not fully appreciated, features of the propaganda.

During our stay in the city Mr. Evans tendered Mr. Townsend and myself a little seance, and the *modus operandi* of this king of slate-writers' work is the object of this article. I want to place on record one of the simplest experiments, and yet fraught with the most tremendous consequences, I have ever witnessed; simple in the way it was done, and important in its significance as a phenomenon, to the world.

Mr. Evans' manner is the height of *sang froid* and confidence in his wondrous powers as a medium. His seance-room evidences his simple yet æsthetic taste, and everywhere about him there pervades a sweet influence, but nothing of the namby-pamby. He is a vigorous and powerful advocate and defender of his principles if the occasion requires them. He is meeting almost daily many of the most influential men in New York, and people travel from a distance to see him by appointment. Judges, lawyers, financiers, clergymen, doctors, and all down the line to the poor and needy, for whom he does much in a quiet way.

Following is a description of the seance: A small plain table, un-

painted, stood against a desk. Upon the table there was a simple tray holding some pieces of pencil, bits of colored crayon, etc. Mr. Evans was seated at one side of the table, Mr. Townsend and myself at the other, the room lighted by two large windows. While engaged in conversation the medium placed a number of small slates, thoroughly washed and dried, upon the table with a bit of pencil under each slate. For the most part, Mr. Evans walked the floor, and the talk was upon matters not at all in connection with the psychical work going on under the slates. At times Mr. Evans would pause and take up a slate, and in every instance the slate would be found filled with writing. Some of the writing was done in colors, and all of it pertained to matters in which Mr. Townsend and myself are deeply interested, making it very precious to us. In this way and in the course of a few minutes six slates were covered with these messages and signed by the communicators.

It is too late in the day of inquiry to cavil over the question of genuineness regarding this wonderful performance. That Mr. Evans had nothing whatever to do with it other than as a passive and wholly unperturbed instrument, is certain, and I am not writing this as an apology to the coarse questioning of the average skeptic, showing him how and why fraud was impossible. Too long have writers on spirit manifestations sought to knock chips off the shoulders of scoffing opponents rather than magnify the simple truth of what they set out to write about.

Skepticism is all right and is to be commended at times, but in the presence of phenomena such as occur with Mr. Evans, every barrier to a free and open conviction of the mighty truth is broken down, and in place of doubt there creeps in upon the soul the answer to and the consolation for every query that can harass an honest mind regarding life and responsibility beyond the grave.

With all due consideration for the claims of other mediums, in my opinion Mr. Evans is the king of slate-writers. Always affable, filled with a quaint, bubbling humor, a perfect gentleman, a well-developed athlete, a trusting nature and a thoroughly reliable medium, never making any failures, quiet and apparently unconcerned during the seances, nothing uncanny about them—in fact, everything is thrown about them to make them natural and acceptable to the most critical inquirer—such is the man who is meeting, single-handed and alone, and yet surrounded by a cloud of witnesses invisible, all the prejudice and ignorance of the hosts who visit him, and is making Spiritualism, for which he lives and labors, respected.—*Light of Truth.*

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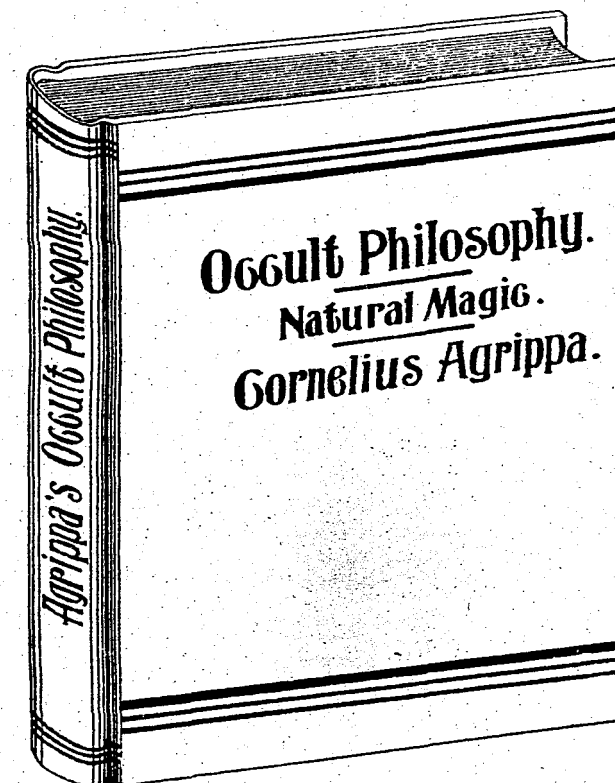
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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JUNE 1, 1901.

The President, Mrs. McKinley, the Cabinet and their guests left for Washington last Saturday morning. Their stay in San Francisco had been prolonged for a week on account of Mrs. McKinley's illness. California entertained them right royally.

Onset Camp-Meeting opens on July 14, continuing to Sept. 1, 1901. Programs with full information concerning the lectures, entertainments, and how to get there, may be obtained by addressing the Onset Bay Camp-Meeting Co., Onset, Mass.

While the Number is rapidly increasing who do not desire to get drugs into their systems, some benighted legislations try to make a law to compel everyone to swallow drugs when not feeling quite well! This attempt must be futile.

Have Animals Souls? is the question being discussed in the daily papers now. The writers seem to be very ignorant of the correct primary definition of soul. It is simply an organized being—not an entity separate from the body! In all ancient books, including the Bible, it is used interchangeably with "person" or "being." It is not an immortal entity! It says: "The soul that sinneth, it shall die." Hundreds of souls perished in the floods, etc.

When We Add to our cares of to-day those of the past and future, we act foolishly. Enough for the day is the burden thereof. The past is gone. The future has not come yet—when it really exists, let it bear its own share of cares. To do our best at every moment and forget the past, is our duty; then we may look forward to the future with joy and gladness of heart.

Healing Without Medicine.

Two weeks ago we stated that the President brought his wife to San Francisco two days ahead of the appointed time on account of her sudden illness. She grew rapidly worse, and, as a result, the intended festivities and journey to Oregon, Washington, etc., had to be abandoned.

Two or three eminent local physicians were called to consult with the family physician, who accompanied her from her home, and on Wednesday, May 15, her case was considered very critical. The bulletins issued by her physician were rather gloomy, and several "stories" were erroneously circulated, that she had even passed away.

Then she rallied, continued to improve, and was able to take the journey home last Saturday. This puzzled the doctors and surprised her many friends.

The San Francisco Daily *Examiner* stated that upon hearing the discouraging news, Mrs. Conger, wife of Minister Conger (who is a Christian Scientist) telegraphed to the President for permission to treat his wife. Upon receiving a telegram granting the request, Mrs. Conger began the work, and from that hour she steadily improved, called for substantial food, and within 10 days was able to undertake the journey homeward.

This incident, if it is fully corroborated, will do much to convince people that there is a mighty power in the mentality; and, when properly directed, it can control the physical body, drive out disease, make the weak strong, the sick healthy, and grant to those "given up to die," a new lease of physical life.

Who will dare to say that this prominent example of "the power of mind over matter," may not have been wisely permitted to teach the people a great truth?

Mental healers, take courage. At a time when 17 States have enacted laws against the exercise of your heaven-born gifts, the angels have come to the rescue, and shown by unmistakable proofs that such persecutions are unwarranted, and that the "laws" in question are unjust, unreasonable and pernicious.

"Truth crushed to earth shall rise again! The eternal years of God are hers."

The Atonement, the most pernicious doctrine of Christendom, is repudiated by Lord Bolingbroke, who makes the following powerful argument against it:

Let us suppose a great prince, governing wicked, rebellious people. He has it in his power to punish; he thinks fit to pardon them. But he orders his only and beloved son to be put to a cruel death to expiate their sins and to satisfy his royal vengeance. Would this proceeding appear to the eye of reason and in the unprejudiced light of Nature to be wise, or just, or good?

Wonderful Invention.

Electrical scientists have become very much excited over the fact that Thomas A. Edison has invented a storage battery which it is said is destined to rank very high in the long list of valuable inventions which this wonderful man has given to the world, says an exchange.

It is possible that the new storage battery will be accepted as the very greatest invention of this inventive genius, and the importance of this is best understood when it is considered that Edison has taken out patents on more than 700 inventions, included in which number are the phonograph, the quadruplex, a device for sending four messages at once over a telegraph wire, and the low resistance dynamo for electric lighting.

Such great inventions as these have naturally placed the name of Edison on the highest rung of the ladder of fame; but despite his multiplicity of invention during the nineteenth century, he greets the twentieth century with an invention which an authority connected with the United States Patent Office, who is conversant with the battery, says, next to the telephone is the most important of the present century.

Lyman C. Howe, the veteran lecturer, voices the following very timely words:

I find that many of the substantial people who once supported the spiritual meetings now attend the churches and pay their money there. If Spiritualism dies as a special movement, it will be because those who have shared its blessings are recreant to their convictions and ungrateful for what they have received.

If Spiritualists will not occupy the position intended for them, by supporting an organization of high moral standing, then "the gifts of the spirit" will be conferred on others who will do so.

Dr. Tuckey, a prominent member of the medical profession of London, England, has just caused a sensation by announcing that he and another well-known physician have succeeded in communicating with the spirit-world through a trance medium. For several months Dr. Tuckey and his professional associates have experimented in the realm of spiritual phenomena. After many tests, they announce that they have established a species of wireless telegraphy between the two worlds—the material and the spiritual. They will later lay the whole matter before the Society for Psychical Research, when it will be published in the Society's Reports.

Missions.—An eminent Catholic layman recently said that he gave no money for Catholic missions in heathen countries. The doctrine of his Church, he said,

was that no one would be lost who remained in ignorance of the gospel. He did not propose to expose the heathen to the risk of eternal punishment by sending them a message which they probably would not receive. How magnanimous! As there is no such thing as an eternal hell-fire except in the imagination of the old-fogy creedalists, the heathens are safe, anyway! Their religion will compare very favorably with the Christian—far excelling it in many particulars! Foreign missionaries are not only unnecessary, but a positive insult and injury to the countries to which they are sent. They are generally followed by vice, crime and war.

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The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

Wheat speculation, love and business are the motives of a great serial story by Merwin Webster, authors of "The Short Line War," which began in the *Saturday Evening Post* of May 25. Ex-President Cleveland will contribute to the following issue (June 1) an able paper on "The Waste of Public Money." In this article Mr. Cleveland sounds a warning note against National extravagance and reckless expenditure.

Maxfield Parrish's fine decorative design on the cover of the *Ladies' Home Journal* for June forms a fitting introduction to a remarkably attractive issue. Among the most interesting features of this number are a double page of pictures, entitled *Where Golf is Played*, showing some of the handsomest country club houses in America; a series of curious *Love Stories of the Zoo*, told by Clifford Howard; the first installment of a fascinating new serial, *Alleen*, by Elizabeth Knight Tompkins, and a touching full-page picture of *The Passing of the Farm*, by W. L. Taylor. Curtis Pub. Co., Philadelphia. 10 cents.

The Independent Thinker is edited and published by Henry Frank, 30 West 27th St., New York.

The Metaphysical Magazine for May contains among its interesting articles the following: *Philosophy, Science and Religion*; *The Soul of China*; *High and Low Life Among Flowers*, and editorial comment on the *World of Thought*. 25c. 121 West 42nd St., New York.

Elitica. H. C. Wright, editor, 115 Marion St., Corry, Pa., is a monthly devoted to *Search for Truth*. 50c a year. The April issue contains our editorial on "Communication with Mars." It is an excellent and progressive periodical.

THE SCIENCE OF PALMISTRY and its Relation to Astrology and Phrenology. by Irene Smith, Tacoma, Wash. \$1.00; postage 10c extra. For sale at this office.

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Mrs. Piper and the Psychical Research Society's experiments form excellent reading. We have received several copies of this Report and can furnish it for \$1.75. Postage 10 cents extra.

HEALING WITHOUT MEDICINE, by Prof. Jesse J. Todd, Doctor of Psychology, Box 435, Wichita, Kansas. 76 pages. \$1.00. For sale at this office.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

THE CONQUEST OF POVERTY, by Helen Wilmans. Price, 50c. For sale at this office.

Miraculous.—They say there are no miracles now, which only makes evident their want of perception. To the intelligent mind, the world is full of miracles. Consider what a wonder is the act of seeing, how great and mysterious are the forces in action before we can see, and the wonder of seeing the forms and colors of objects. To see we need the light of the sun, and that it should come streaming to earth in such abundance; then that the light should enter the eye, and by that means touch the soul. And the wonder of hearing and smelling, the wonder of growing. All is wonderfully grand and wise and good. Are there no miracles? All is miracle, all is wonderful beyond what we are yet able to comprehend.—*Philo.*

Some Backwoods Preachers are telling their hearers that the Universalists and Unitarians are the dregs of society, and ought to be exterminated, while the Spiritualists and Freethinkers were beneath notice. In the federation of the churches in Detroit, Mich., was found no place for the Universalists, the Spiritualists, the Unitarians and Theosophists. The Antediluvians in control of the movement decided the four parties named were not Christians, hence must stay outside. None of the four will shed any tears over the matter, for they believe in progression, and do not care to be bound to the decaying corpse of ecclesiasticism.—*Banner of Light.*

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The Editor is not responsible for the opinions of correspondents.

Temple Oak Meeting.

TO THE EDITOR:

Another year has rolled around and we hold our annual "Temple Oak" meeting on the first Sunday in June as usual.

Many of the old friends who used to be present on these occasions have passed to the higher plane of existence, leaving us who remain to toil and puzzle our heads over daily problems rather lone some, but we must still keep true to the highest and do what we can to kindle the watch fires of Faith and Freedom. And we of the Sunny Brae household hope that these gatherings under the grand old oak are doing something toward that end.

It is now 11 years since these memorial meetings were inaugurated, and it is gratifying to note the marked change in the sentiments of this community toward the subject of Spiritualism and kindred matters during that time.

We want to make this year's meeting more than ever a true spiritual uplift, and the presence of the faithful is always an inspiration and aid to that end.

Some of the San Francisco friends have written me that they are planning to come, and I think a pleasant party might be gotten together for the day. I would like the San Francisco friends to regard themselves more particularly our guests and make themselves at home, allowing us to serve them with luncheon, and to stay as long with us as possible, resting comfortably after the service.

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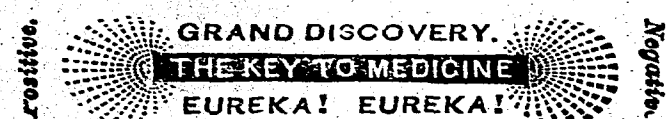
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

A Good Audience greeted Mrs. Eberhardt last Sunday evening at 3250 22nd St., San Francisco, and psychometric readings and spirit messages were given, to the comfort and satisfaction of those present.

Mme. Young's Meeting was, as usual, held at 619 McAllister St. last Sunday evening. Mrs. Sarah Seal gave an interesting lecture, which was followed by psychometric readings and messages by Mme. Young. Professors Young and [Bothwell]-Brown furnished the music.

Mrs. J. J. Whitney's work among the inquirers is much appreciated by them—filling her hall at 1164 O'Farrell St., San Francisco, every Sunday evening. The spirit messages are both comforting and convincing.

Mrs. C. J. Meyer held her usual meeting last Sunday evening at 335 McAllister St. and read flowers and sealed letters for her audience.

The Headquarters of the State Association are now in running order at 305 Larkin St., San Francisco. Mr. W. T. Jones, is there daily to welcome visitors. There is a reading-room, where spiritual and reform periodicals can be perused, and the library, containing nearly 500 volumes, is for use of Spiritualists of San Francisco and vicinity.

Woodman Hall, Oakland, had good audiences last Sunday, notwithstanding the rain. Mrs. R. S. Lillie gave an eloquent lecture in the morning, followed by an improvised poem. In the evening Mrs. Jennie Robinson occupied the platform, giving the phenomena (readings and spirit messages) to the satisfaction of all.

The State Board meets on Saturday, June 1. See official notice in another column.

The Spiritualist Philosophy was eloquently portrayed at Occidental Hall last Sunday evening by Mrs. R. S. Lillie and Mrs. Anna L. Gillespie—the subject matter being the utility of communication between spirits incarnate and decarnate, showing conclusively that such are helpful and consoling alike to both. These speakers will occupy the platform of that hall for the State Association next Sunday evening, which will probably be their last appearance in public for the season, for both of them expect to leave for the East during the following week.

Mr. and Mrs. Gillespie sang a beautiful spiritual song. President M. S. Norton was, of course, chairman and made a very interesting speech at the opening, before introducing the subject and the speakers. Mrs. Sadie Cooke presided at the piano. An appreciative audience nearly filled the hall.

Mrs. A. L. Gillespie, who will leave for the Eastern camps next week, was tendered a reception at Occidental Hall, San Francisco, last Monday by the Ladies' Aid Society. It was a farewell gathering—all wishing her a pleasant journey and a safe return.

Second-Hand Books.—Attention is called to the new list of Second-Hand Books given on page 7 of this issue of the JOURNAL. They will be sold at one-half the prices there named. If wanted by mail, add 20 per cent. to the price for postage. Our full Catalogue of Books (just issued) will be sent free upon application.

Fraternal Hall, Oakland.—"The Key to the Mystery of the Human Soul" constituted the subject, discussed by the Union Spiritualists, on Sunday afternoon, May 26; the speakers being Dr. Turman, Dr. Anderson, Dr. Stewart, Dr. Bonesteel, Messrs. Andrews, Hamilton and Young. The consensus of opinion was that Love constituted the key to the mystery. Mrs. Smith and Mrs. Nelson followed with messages. The evening meeting was opened by Capt. Stout of San Francisco with an original poem. Mrs. Maxwell followed with messages; the balance of the evening was devoted to the reading of sealed letters through the mediumship of Mrs. Dr. Stewart, who was congratulated on her excellent work at the close. Mr. J. W. Wilson of San Francisco will occupy the platform, in conjunction with Mrs. Stewart, Sunday evening, June 2.

Prof. Fred P. Evans, 103 West 42nd St., New York City, writes:

"I am forced to leave my present quarters owing to the work being done on the Rapid Transit Tunnel and the tearing down of the St. Clouds Hotel. The owner of my store had offices in the St. Clouds, and as he is put out, he desires to occupy his own premises. This causes my temporary forced suspension of business. FRED P. EVANS."

Mrs. Jennie Robinson has removed to 509B Larkin St., San Francisco. She holds circles every Monday evening.

Eugene DelMar, the eloquent Mental Science orator of New York, gave a lecture at Golden Gate hall last Sunday morning before the Mental Science Temple. Subject: "The Purpose of Attraction."

A Pleasant Event occurred at the home of Mrs. Gillespie last Thursday, when a goodly number of her many friends of Oakland and Berkeley assembled to greet her with love and flowers, as we were royally entertained by our genial hostess, and the day was altogether too short. So said Mrs. G.—when we took our leave with a unanimous good wish for a pleasant journey and a happy return. EVELYN LANGLEY.

Oakland.—The meeting at Loring Hall, held under the auspices of the mediums of Oakland, is in a decidedly flourishing condition. The attendance on Wednesday evening, May 29, notwithstanding the threatening weather, was well up to the average, and the messages given by Mesdames Cowell, Stewart and Smith were all that could be desired.

Prof. Wm. Burgess has gone to the Eastern States again, where he expects to remain for a time.

Dr. and Mrs. N. F. Ravlin have returned from the East, and after a rest of a few days in San Francisco, they have gone to Los Angeles, where they will remain during the Summer.

Board Meeting.—The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held at headquarters, 305 Larkin St., on Saturday evening, June 1, 1901. W. T. JONES, Sec.

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San Jose Notes.

By request, I herewith send you a few notes. Mr. Graessle is unable to write. He is seriously ill, but the doctors, etc., do all they can to cheer him. Has enlargement of the liver and pleurisy, and not being very rugged and somewhat worked down. It is giving him a hard deal; he is very weak.

The society, First Spiritual Union, is still having full houses. Mrs. Cowell being the attraction. Within the last six weeks many persons have received their first light in the teachings of Spiritualism, and they seem anxious for more light. There is quite a number of our people on the sick list—President Graessle, V. P. Murray, though not confined to the house, is far from being well; F. C. Wissman has been bedridden for two or three weeks; Mrs. Millard has been afflicted for three or four months. Mr. H. Hubbard, one of our best local mediums, a man who was respected by all who knew him for his integrity and worth as a citizen and a Spiritualist, passed to his spirit-home on May 22. He was a fine trance speaker. At his request Mr. Vinter will officiate at the funeral.

The weather is cold, damp and windy for May, which is very unfavorable for the old and sick.

The Ladies' Aid have in preparation a social for May 31. W. D. F. HAMBLY.

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Spiritualistic News.

Lyman C. Howe addressed a large audience in Battle Creek, Mich., on May 12. He is ready to answer calls for the coming Summer.

The Connecticut State Convention was held last week in Hartford.

G. W. Kates and wife will attend the various camps this season. They were at Wheaton, Minn., last week.

Mrs. R. S. Lillie and Mrs. A. L. Gillespie will soon go East to attend the various camp meetings.

Georgia Gladys Cooley has been lecturing at Springfield, Ill., during the past month.

Prof. W. M. Lockwood has been lecturing during the past month at Philadelphia, Pa.

B. F. Austin, D. D., will speak at Sturgis, Mich., on June 15, and will spend the rest of the month at other places in Michigan, as may be arranged.

A successful mass convention has just been held in Lynn, Mass.

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VOL. 38. { T. G. NEWMAN, {
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 8, 1901.

{ 1429 Market-st. { No. 23.
{ Between 10 & 11th-Sts. {

THE BEAUTIFUL HILLS.

"Oh, the beautiful hills are in sight,
mamma;
The beautiful hills are in sight!
The way is not long and the seraphim's
song
Breaks o'er their shining height.
"To you I said when I laid my head
Close to your breaking heart,
Do not fear, my mamma dear,
We cannot live apart."
A loving hand like a magic wand
Lay on my burning brow;
A gentle voice bade me rejoice—
I hear its cadence now.
"Oh, the beautiful hills are in sight,
mamma;
The evergreen hills are in sight!
The way is not long. Hear the heavenly
song!
Behold the dawning light!"
The muffled beat of her fairy feet
Fell on my waiting ear.
My eyes grew dim—the bounding rim
Closed of this mundane sphere.
But "The beautiful hills are in sight,
mamma,
The beautiful hills are in sight,"
Rose like a glad strain, or a sweet
refrain
That thrills with pure delight.
"Ah! near your side do I oft times glide
In calm, still evening grey,
And try to speak and kiss your cheek
The old familiar way.
"Oh, our beautiful home is in sight,
mamma,
Our beautiful home is in sight!"
Came like a low prayer on the quivering
air
And died with waning night.
MARY KELSEY BOOZER, Medium.

BORDERLAND

Telepathy.

The Chicago *American* has the following from Winstead, Conn.:
"Some premonition of evil caused Mrs. Edward G. Dean to leave the home of her sister and hasten to her own house. She says she had a telepathic message that some accident had befallen her daughter Mabel. As she was nearing the house she met a woman who told her that her worst fears were realized. Mrs. Dean swooned and was carried home. Across the same threshold over which she was borne her daughter had passed only a few minutes before, suffering from a fractured skull. As nearly as can be determined, the mother had the premonition of danger a few moments before the accident to her daughter took place.
"Mabel, the daughter, is ten years old. With several girl companions she went to Wetmore Hill to pick May flowers. It is supposed that she fell and her head struck a rock. The girls with her, who were of her own age, all fled except one whose name was Jennie

Wheeler. With her aid the injured girl, dazed as she was, managed to walk to her home, a mile distant. Her mother had been several miles farther away visiting her sister. She felt oppressed all the afternoon, and the thought gradually came to her that her daughter must be in danger. The feeling grew stronger, and finally she rose quickly to her feet, saying that she knew some disaster had taken place. She then hurried away, and when she was met by the bearer of the bad news, she was running toward her home. The child is in great danger and the physicians think she will die."

Notable Materializations.

This article from *Annales des Sciences Psychiques* shows quite an advance by scientific journals in the publication of matter which are usually found only in Spiritualist periodicals.

The editor, Dariex, has the following note to the article: "We publish to-day a portion of the experiments of a very interesting character by Dr. Paul Gibier in New York, in his laboratory, surrounding himself by many precautions.

"Despite the authority and celebrity of the author from a scientific point of view, we should not have been willing to publish similar experiments ten years ago, but since that time public opinion has progressed, psychic investigations have been pursued and taken into more serious consideration, and the scientific world itself, surprised by the discovery of the radiations of Roentgen, of wireless telegraphy, the experiments have become less wonderful.

"Dr. Gibier has behind him a scientific past which does not allow any doubt of his aptitude and skill as an observer.

"Dr. Paul Gibier proposed to read this report at the fourth Congress of International Psychology, which was held in Paris last August. Unfortunately, in the Spring of last year he was killed by being thrown from his buggy. He was an intelligent and indefatigable worker. He has largely contrib-

uted to the psychic investigations, and his death is a great loss."

In his report he says: "It seems that we shall soon be called to be witnesses to strange things. Already modern Psychology, separating, in some way, *atavistic* strata, as well as those acquired, of the personality, has caused us to enter into the abyss of the human sub-consciousness. The manifestations of these sub-conscious strata, on which the ancient psychologists of Greece, and especially of India, entertained subtle and profound views, have been considered in these last years as portions of a mysterious being existing in each one of us, so to speak—our double. This psychic being, always awake, especially when we sleep, is regarded as endowed with special faculties, of a superior character, according to some, or fragments of functions forgotten at some moment in the evolution of the race, somewhere in the niche of time, according to others. In brief, it is the theory of the unconscious, sub-conscious, subliminal, etc.

"While a goodly number of abnormal symptoms observed in cases of hysteria and different hypnotic states, or conditions, as well as certain somnambulant and mediumistic phenomena, might be made in a general way to satisfy the theory of this double, etc., there are others to which this could not logically be applied without objection. It is to certain symptoms, or phenomena, of this last category which have fallen under my observation that I have the honor to call the attention of psychologists.

PSYCHIC PHENOMENA.

"I will recall at once the fact that about 15 years ago I published my first investigations on psychic phenomena. These investigations bore chiefly on automatic writing obtained directly on one or between two slates. This phenomenon, observed with all the precautions required by a rigorous experimentation, in the course of numerous seances, and perhaps 500 times, has been described in a volume to which I refer interested investigators.

"The medium with whom have been observed the phenomena

which I am going to describe, will be designated under the name of Mrs. Solomon. With this American lady I have experimented frequently during the last ten years; she has resided in my apartments at different intervals, at the Bacteriological Institute in New York, varying from a few days to a month at a time. The ladies of my family have been able to observe her during all this time, and even examined her clothing before seances."

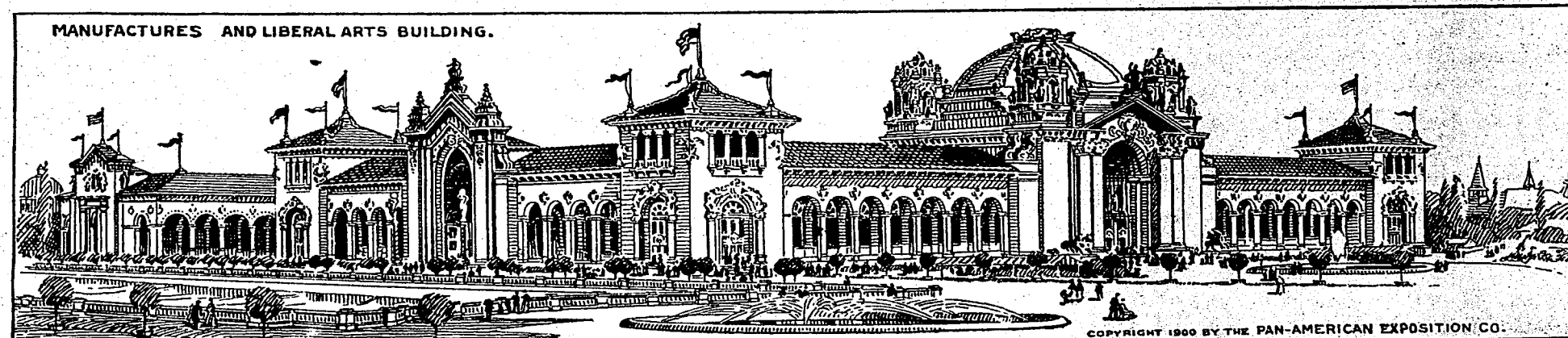
He notes that she was paid a sum agreed upon beforehand, but also observes that on one occasion, after a month of almost fruitless attempts to obtain manifestations, she did not wish to take anything, and would take only a small portion of the agreed amount. She was very much grieved at the fact that her mediumship had almost disappeared.

"These experiments have taken place in a room in my laboratory in New York, transformed for the occasion, or in the mountains Ramapo, in a place which I had arranged to occupy, situated about one hour's ride by railroad from the city. In the two cases the rooms were about 15x20 feet. A table was provided, on which were placed phonographs, dynamometers, photographic apparatus, etc."

He describes minutely the lighting of the room by means of a sort of lantern arranged to be regulated by a cord out of the reach of the medium and so as to make no shadows of the persons attending the seance, but to be regulated according to the forces which are disengaged from the medium.

He describes a cage of about 6 feet in height, 3 feet in depth and with a door of about 2½ feet in width.

"When the cage was closed with bolts and sealed, it would be almost impossible for a strong man to get out only by the aid of his hands; at any rate, no breaking out could be done without noise to attract attention. Over this was thrown a very thick cloth, so as to shut out every ray of light. Into this cage the medium was put, and the cage bolted and sealed, and the cloth thrown over it. The light, though dim, is sufficient to enable every



Pan-American Exposition at Buffalo, N. Y. Dedication May 20, 1901.

one to see the faces of those present, and then are noted these phenomena: Different voices are heard, not in the cage, but in the cabinet situated at one side. At first the voice of a little girl bade us 'Good evening.' It is one of the guides of the medium who calls herself Maudy. Then the bass voice of Ellan, the other control, gave a discourse on the difficulties to be surmounted to produce the phenomena which we call psychic and give the proof of the survival of the spirit after so-called death.

'At several intervals, hands, white and delicate, sometimes larger than that of the medium, glide from the top of the cabinet towards the middle of the room. A naked hand, and also another hand, are shown at different intervals, at the same time, at the two extremities of the cabinet-cage, about six feet apart. A feminine form clothed in white, being at least half a head taller than the medium, opens the curtains at the right of the cabinet, and coming out in front of the curtains, seems to grow weak and sinks into the carpet.

'A shorter feminine form, wearing an illuminated crown and girdle, comes out briskly from between the curtains without noise. Her countenance does not resemble the preceding one; she is browner; her clothing of almost somber color, and her hair black. She murmurs in a very low voice some words which we cannot understand, then goes back into the cabinet.

'After some minutes, during which those present sing in a low voice, the curtains of the cabinet are shaken, and the little voice is heard in the cage. Something white shows itself between the curtains, and a man above the medium height appears at the entrance. He returns without uttering a word; but the little voice of Maudy tells us that we have just seen Ellan. She adds that she is going to try to show herself, and that Ellan would try to come also at another time.

'The lower part of the curtains are raised and a form of a small child comes out and makes a commotion by striking her little hands upon the floor, at the same time causing to be heard the voice of a baby uttering such sounds as 'ta, ta, ta, tata.' A voice from the cage tells us that the form was that of a child of a few months old which recently died.

'Ellan appears between the curtains of the cabinet and talks in the same voice we heard from the cage. I shake his hand; he returned my pressure. His hand was warm, large, firm, somewhat bony—the hand of a laborer, while the hand of the medium is rather small, soft and fat. He was taller than I by half a head; the medium is smaller than I by as much. He was clothed in black with a white shirt front; his hair and beard were deep chestnut color; his eyes brown (the eyes of the medium are light blue); he appeared about 35 years of age. He said 'Good-by,' and retired into the cabinet.'

The Fear of Death.

GEO. E. LOTHROP, JR.

The strange fear of death which seems to haunt every person—and some animals—is being largely modified, if not totally changed, by the modern researches and discoveries about the spirit-world. The results of the labors of the famous

men and women in Europe and America who have devoted their lives to the exploitations in this occult field cannot be over-estimated.

The proof that we all shall live as spirits in the next world is now so conclusively proven by experts and scholars, besides being largely believed by most of the leading religions of the world that few skeptics can answer the latest modern evidence and facts along these lines.

Very great and clever work has been done in this grand field by Camille Flammarion of France, the astronomer; by Prof. Alfred Russell Wallace of England, Leonora Piper and Adelaide Littlefield of America, besides the notable researches of the Frenchman, Paul Gibier, with Mrs. Carrie Sawyer at the New York Pasteur's Institute.

Other giants in this religious arena have stood like 'Horatius at the Bridge' and done valiant services for the public in removing this almost foolish fear of entering the spirit-world. Ayer, Goff, Barrett, Hodgson, etc., have shone as specialists in certain phases of the reform, and the accomplished array of spirit mediums, especially in America, have shed such a flood of light upon the subject of death, and over future state of existence after death, that no one need to fear dying half so much as they do having their teeth pulled by the so-called 'painless' dentists.

Roxbury, Mass.

Stone-Age Theology.

The idea of offering sacrifice to atone for wrongdoing seems as enduring as the Devil of the traditionalists, who still rely on the blood of the Son of Man to save. Even centuries before the birth of Jesus the great Oriental teacher, Buddha, repudiated it. When the animal was about to be slain he interposed:

But Buddha softly said:
"Let him not strike, great king," and therewith loosed
The victim's bonds, none staying him,
so great
His presence was. Then, craving leave,
he spake
Of life, which all can take, but none can give—
Life, which all creatures love and strive to keep.
Wonderful, dear, and pleasant unto each,
Even to the meanest . . .
The king came near,
Standing with clasped hands, reverencing Buddha:
While still Buddha went on, teaching how fair
This earth were, if all living things be linked
In friendliness and common use of foods,
Bloodless and pure; the golden grain,
bright fruits,
Sweet herbs which grow for all, the waters wan,
Sufficient drinks and meats.

QUAKER.

The Past and the Present.

WM. J. COWEN.

We have passed the 53rd milestone on the road which leads to the perfect knowledge of the mysteries of the future existence and condition of the human race. Much has been accomplished within the preceding years of the history of spiritualistic achievements in the perfection of mediumship and the opening of new channels by which the spirit-world communes with the world of matter.

During the early years of the movement it was a difficult matter to hold communion with the departed ones of earth. Spiritualism was then a new branch of study,

and the laws which govern spirit manifestation were not known to us. Years of investigation and study upon our part; years of teaching by the advanced spirits of immateriality, has done much towards bringing the two worlds together.

To-day we may hear from our departed friends who have passed over to that mysterious condition. It is almost as easy for us to hold communication with the world of spirit as it is for mortals to commune with each other. The different phases of mediumship are increasing in number and variety and include almost every desirable feature of a perfect system of correspondence between the two worlds—the world of materiality and the world of immateriality.

The communion of the spirits with the mortals of earth is not, strictly speaking, a phenomenon peculiar to the age in which we now live. The ancients often held communication with the dead.

The Buddhists and the Brahmins were cognizant many thousands of years ago of the existence of spirits and believed in spirit communion. The Egyptians, also, to a certain extent, believed in the existence of spirits, while the early Jews always held communication with the spirits of their dead. The American Indians believed, in the existence of spirits and believed that somewhere in the realms of space, there was a country to which the members of the various tribes went when they disappeared from the sight of men. This place they termed "the happy hunting-grounds," and when a warrior died his implements of warfare and of the chase were buried with him, so that the spirit should not lack the necessary means of continuing his former mode of living in the new phase of existence it is destined to enter.

These early intimations of immortality were, no doubt, crude and existed upon a low plane of thought, but nevertheless were the expression of truths which have laid the foundation for the structure of Modern Spiritualism.

From perhaps the fourth century after Christ, until within the last century, the fact of spirit existence was forgotten by the human race. The Catholic brotherhood which superseded the band of Christians who represented the doctrines of Christ, the great teacher of spiritualistic thought, excluded from their articles of faith the belief in the existence of spirits and of spirit communion, so that during the sway of Catholicism the truths of Spiritualism were lost to and forgotten by the masses of the people. The early Christians were devout Spiritualists and believed in spirit communion.

Emperor Constantine became a convert of Christianity, and from that time forward, Rome became the religious mistress of the world. The doctrines of primitive spiritualistic belief were remodeled by the magnates of religious thought in Rome, and in this revision the truths as taught by the spirit-world, the fact of the existence of spirits, was excluded from their articles of faith. Catholicism denies the existence of spirits and of spirit communion. The reason for this change of religious thought by the leaders of Catholicism can be explained in the fact that the spirits in the higher planes of spirit-life taught the better principles of equality and justice, the higher and more ennobling principles

of equal rights for all mankind.

The teachings of the spirit-world were not acceptable in that age of selfishness, bigotry and injustice, and the lessons taught by the higher intelligences of spirit-life failed to produce any effect upon the extreme selfish condition of the world at that age. Catholicism reigned over the world; the leaders of religious thought controlled and held for themselves alone, the wealth, the power, the knowledge of Christendom. Every interest became subservient to the church. The priests controlled the knowledge, and by refusing to disseminate learning held the ignorant masses in bondage. Because the spirits advocated a better condition of affairs and strove to reach the masses of the people and teach them the truths of the spirit-world, Spiritualism was opposed by these leaders of religious thought and the spirits denied admittance in the homes of the people. For this reason and on account of the great opposition which was manifested towards them by these bigots of spiritual thought, mis-called God's people, the advanced spirits of the realms of spirituality withdrew from the world for a time, and the truths of Spiritualism no longer illuminated the darkness and gloom of this sad page of the history of civilization.

Do our readers blame the advanced spirits, the angels of God, for refusing any longer to attempt the introduction of our philosophy to minds so engrossed by the material pomps of vain display and selfish aggrandizement.

The middle, or dark ages of European civilization are a blot upon the pages of the history of the world, a condition of affairs for which there is no possible excuse. The advent of Christ, and the influx of spiritual thought which accompanied his birth upon the earth, resembled the rising of the star of revelation whose beams penetrated the darkened gloom of ignorance and oppression.

Spirits have visited the earth many times in the history of civilization. Many teachers in the ages gone by have been inspired to promulgate the philosophy of the angel world. Every visit of the spirits to the earth has been productive of good. Every visitation of the angel-world has alleviated the condition of suffering humanity. The spirits have done all they could in endeavoring to better the conditions which have existed upon the earth-plane since the creation of man; but when opposition met them upon all sides, when repulsed at every point as they were during that period which we have before mentioned, they retire to their spirit-homes to await a more favorable opportunity.

Great Men Inspired.

E. N. TREADWELL.

It has been held by many philosophers as conclusive that the preponderating conditions of any age are an exact reflex of the people's desires of that age. If that be true, then the people are getting exactly what they want. The problem of Life, what it is; its object, and its ultimate, still vitally interests the masses. The evidence is rapidly accumulating that the church idea of salvation, by vicarious atonement, is illogical, and found wanting, and testified to by an ever-increasing defection from the ranks of orthodoxy.

Once outside the reach of the pulpit whip, the liberated subject very naturally lands upon the shores of cynicism and skepticism. It is a natural sequence for a soul-seeking medicine, and a healthy mental sign, marking, as it does, the first step in man's spiritual awakening. As a consequence of such a mental and spiritual shake-up, a large percentage of those free men elect for total extinction as a result of physical demise.

The Church has preached immortality of the soul, but not scientifically; not from the home base; therefore, it has been discarded as a fiction and superstition.

Immortality is the mightiest truth pertaining to man's career, here and henceforth! How can the masses be convinced that immortality is a fact? Only through messages from the Beyond. There is no order of thought, no sect, that so clearly demonstrates immortality as the Spiritualists, through their orators, writers, artists, musicians, healers and psychometrists.

The spiritual sense of touch, known as Psychometry, while primarily dependent upon the sensitiveness of the intermediary, or psychic, is nevertheless finally dependent upon a bath, or treatment, if you will, in thought waves projected by one's spirit vibrants. In other words, its inspiration! Musical composition—and we but need to refer to the celebrated case of Mozart—minus technical or theoretical training, is repeatedly accomplished to the astonishment of the uninitiated. Culture is, of course, necessary to a perfect whole. A most beautiful account of musical inspiration is given in Benjamin Franklin's paper, the *Saturday Evening Post*, published in Philadelphia, Pa., under date of May 18, 1901, entitled "After the Concert," by Carmen Sylva, Rumania's Queen. It treats of a composer's inspiration by his spirit friends, in the composition of a symphony which had been his ideal for many years. Every Spiritualist, as well as all interested in psychic research, should read it. Every spiritual paper should reprint it entire, if possible, giving credit to its source.

To many people who are unfamiliar with the sources of all inspiration, it will prove both a conviction and a delight. Mr. Franklin's desire to test his theory of electricity by the kite and string during an electrical storm was an inspiration. Franklin was a medium, and it was particularly appropriate that this inspirational story should make its American appearance in the paper he founded.

The step from the church to skepticism is a natural one. In the latter state of mind we have the condition of freedom, and in that mental independence man can be reached and impressed, and he finds himself consulting the psychic, that these problems may be unraveled.

In making this investigation, the weary questioner goes the rounds of all the cults. Some land in the ranks of Theosophy; some go to Christian Science; others seek the Mental Scientist, while numbers affiliate with the Spiritualists. Our medical friends aim to discredit such consultations, but their failures frequently reach the psychic, and by the divine gift of clairvoyance they are enabled to correctly locate the cause of the ailment which so often eludes the purely objective diagnosis.

It matters not whether physical,

mental or spiritual help is sought, the repeated calls prove that the people have found something that they want.

If the doctors of theology and medicine wish to be entirely fair, they will throw no obstacles in the way of the layman's choice of salvation, and any attempt to block the way is an open confession of weakness and selfishness.

Any system of thought that tries to exclude soul vibration, will naturally lose adherents, for the people are bound to learn something, if possible, of the dear ones gone before.

Theosophy's parent was Spiritualism. Theosophy admits the thought-waves of returning souls, but tries to confine them to its astral belt, so called. This is a very specious distinction, but it doesn't tally with the facts and experiences of thousands of enlightened psychics.

Christian Science contends that one man—Jesus—had unlimited power, and that if you want to get out of a hole, you must call long and loudly upon him. Jesus evidently never intended any such construction to be put upon his teachings. He admitted that others would follow him, whose powers would be greater than his. The denunciation of the fig tree, which was approached prior to its appointed time for fruitage, was hardly a mark of wisdom, much less foresight. Thomas J. Shelton is right in not permitting any limitations to be cast upon his healingship. He can do as much as Jesus, or perhaps more, if he knows how! Why try to limit the man? All things are possible!

Mental Science has served mankind well in its doctrine of individual dominion. We are all indebted to Mrs. Wilmans for the presentation of her ideas. Many Mental Scientists find, however, that they cannot demonstrate over their old conditions, and further, that continued treatment from healers is only palliative, clearly showing that each must do its own work.

Here, then, comes in the mighty factor of soul vibration! What is it? Simply mental telegraphy, or thought transference! It's a thought wave! The Mental Scientist admits its thought-wave theory as possible between those in the physical, but either cannot, or will not, see that it is equally possible between the spirit incarnate and the spirit decarnate. This looks like an evasion, or perhaps it's just a case of not knowing.

Clairaudience is found, among Mental Scientists, Christian Scientists, Theosophists, Methodists, Catholics, etc. It is not merely the gift of Spiritualists, and the sooner the public is made to realize this fact, the better. All people are mediums in greater or less degree. Many have done, and are doing, the inexplicable, but can't understand the why. Get acquainted with your powers, and you at once cut out the inexplicable. So many say: "Oh, that I could see and hear my spirit friends!"

They can, if they will comply with the conditions. The first condition is to get quiet; but you can't be quiet until you are mentally free. You can't be mentally free until you stop lying, both to yourself and others. Stop seeking revenge. Stop trying to get something for nothing. Stop cheating your customers. In other words, get Justice for your base; Love for your capstone, and Harmony will appear as your structure.

Peace will permeate the edifice, and receptivity will be your reward. The world's great leaders in all departments of thought, for all time, have been inspired by their spirit friends. All psychic scientists should read the *Post's* inspirational story, and pass it on to those who need to know.

San Francisco, Cal.

[The article referred to by Mr. Treadwell is copyrighted by the Curtis Publishing Co. of Philadelphia. We have written for permission to present the same to our readers, and, if allowed to do so, will give it insertion at an early date.—ED.]

We Come—or Spirit Presence.

We come with tiny raps, the table tip,
When hushed is every word and still
each lip;
The mind expectant—all its pulses beat
In fear its spirit friend it cannot meet.

We come, we stand beside our medium's
chair,
While from his silent lips flows forth a
prayer
Which reaches there: "Oh, may my
spirit friend
To thought and pen his inspiration lend."

We come, we step upon the speaker's
stand,
Surround him with a strong, magnetic
band;
His lips we touch with sacred coal of
fire,
And words of peace, of hope, of joy
inspire.

We come, we make the mortal vision
clear,
With joy we speak to the clairaudient
ear;
We write our messages, sign the dear
earth name,
Thus prove the loved can ne'er with you
remain.

We come when called on every circle
night,
O'er matter prove we have both power
and right;
From cabinet built within your humble
home,
Clothed in the form, to greet you, we
will come.

We come, we speak, you listen and you'll
hear
The words from lips of her so loved, so
dear;
The tests we give prove to each waiting
mind
From spirit-life true friends each other
find.

We come when'er by two or more you
meet
To seek the truth, and there each other
greet;
What'er we learn in schools in spheres
above,
We there impart in lessons of pure love.

We come, we listen. Shall we hear you
pray
For strength, that you may all Truth's
laws obey;
Your brother love unto your neighbor do,
As, places changed, you'd have him do to
you?

We come, and o'er the sick, the sufferer's
bed,
Our richest blessings will we ever shed;
For thus the suffering poor we love to
greet.
When'er you call, we there with you
will meet.

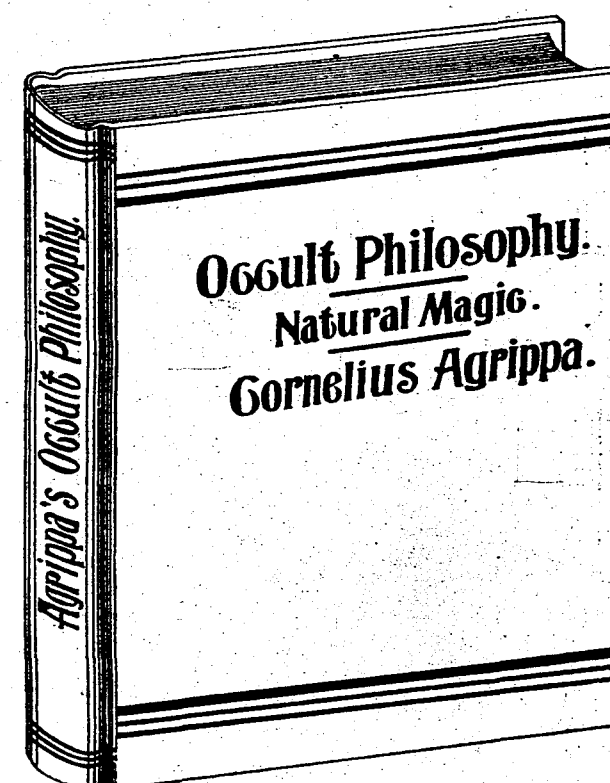
We come to help, to cheer in that dark
hour,
Prove death can have o'er spirit no
power;
The spirit greet and join the joyful cry:
We welcome thee; 'tis life for thee to die.
JAS. H. YOUNG, Medium, Onset, Mass.

VACCINATION A CURSE AND A
MENACE TO PERSONAL LIBERTY,
by J. M. Peebles. A. M., M. D., Ph. D.
Battle Creek, Michigan: Temple
of Health Publishing Co., Upton
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and its Relation to Astrology and
Phrenology, by Irene Smith, Ta-
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The Coming Man, a journal of truth and poetry, is edited and published by Frank M. Chapman, 305 San Juan St., Trinidad, Col., at 50c a year.

Mr. William C. Andrews contributes to the *Review of Reviews* for June an account of "How Niagara has been 'Harnessed'"—the complete story of the engineering triumph which has brought about, within the past decade, the utilization of waste energy in the form of electric-power-development at the Falls.

The dressmaking article in the June number of the *Delineator* is devoted to describing the features and construction of the style of waist called Di Vernon. The construction of this waist gives greater freedom to the arm and across the chest, and is adapted to bring out in full measure the straight-front style of carriage now so popular and fashionable. It shows a tendency in dress that indicates a gradual conforming to the instructions of the best teachers of physical culture.

The June number of the *Arena* completes the 25th volume of that standard review. It contains a number of contributions upon topics of interest to students of advanced thought. In the June issue John B. Willis, A. M., and Alfred Farlow contribute two authoritative papers on Christian Science, stating precisely what the numerous followers of Mrs. Eddy really believe. Editor Flower has a lengthy character-sketch of Wm. T. Stead, editor of the *English Review of Reviews*. Alliance Pub. Co., New York. 25c.

The Higher Law has resumed its monthly issue. The June number contains the following articles: Reciprocity and Poise, Lower and Higher, The Higher Law of Business, Social Science, etc. It is devoted to advanced ideals on all practical subjects. 272 Congress St., Boston, Mass. 10c.

LESSONS IN MENTAL SCIENCE, by Anna Vaile Switzer, Portland, Ore., author of "Influence of Thought." Price, 40c. For sale at this office.

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This book has seven chapters, each one showing *how to do* the thing named. They are as follows: How to center yourself, How to go into the silence, How to concentrate the mind, How to command opulence, How to use the will, How to ensure perfect health, How to ask and receive. On the title-page we find the following: "The unseen forces are the real forces. By the persistent, patient, intelligent use of the thought implements, you may put in operation power which is invincible."

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The Coming Man, a journal of truth and poetry, is edited and published by Frank M. Chapman, 305 San Juan St., Trinidad, Col., at 50c a year.

Mr. William C. Andrews contributes to the *Review of Reviews* for June an account of "How Niagara has been 'Harnessed'"—the complete story of the engineering triumph which has brought about, within the past decade, the utilization of waste energy in the form of electric-power-development at the Falls.

The dressmaking article in the June number of the *Delineator* is devoted to describing the features and construction of the style of waist called Di Vernon. The construction of this waist gives greater freedom to the arm and across the chest, and is adapted to bring out in full measure the straight-front style of carriage now so popular and fashionable. It shows a tendency in dress that indicates a gradual conforming to the instructions of the best teachers of physical culture.

The June number of the *Aréna* completes the 25th volume of that standard review. It contains a number of contributions upon topics of interest to students of advanced thought. In the June issue John B. Willis, A. M., and Alfred Farlow contribute two authoritative papers on Christian Science, stating precisely what the numerous followers of Mrs. Eddy really believe. Editor Flower has a lengthy character-sketch of Wm. T. Stead, editor of the *English Review of Reviews*. Alliance Pub. Co., New York. 25c.

The Higher Law has resumed its monthly issue. The June number contains the following articles: Reciprocity and Poise, Lower and Higher, The Higher Law of Business, Social Science, etc. It is devoted to advanced ideals on all practical subjects. 272 Congress St., Boston, Mass. 10c.

LESSONS IN MENTAL SCIENCE, by Anna Vaile Switzer, Portland, Ore., author of "Influence of Thought." Price, 40c. For sale at this office.

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Quarterly Meeting.

The State Board of Directors held its regular quarterly meeting on Saturday evening, June 1, being the first held at their new headquarters, 305 Larkin St. President M. S. Norton called the meeting to order at 8:30, six other directors being present. After approving the minutes of the previous session and the usual routine of business, the President and the Secretary submitted a report and financial statement of the Executive Committee, showing that the headquarters of the California Spiritualists is established on a paying basis, which elicited from the members expressions of congratulations and thankfulness.

An application for a charter was received from the Oakland Spiritual Society (a new organization) which was granted.

The feasibility of holding a camp-meeting in the vicinity of Oakland some time in August was made a prominent feature of the meeting, resulting in placing the whole matter in the hands of the Executive Committee.

Now, co-workers, less than three months remain before the meeting of the State Convention, and if the Spiritualists throughout the State will do their duty in behalf of the spiritual movement, which has brought so much comfort, consolation and light to the world, many auxiliary societies can be added to the State Association.

W. T. JONES, Sec.

THE SPIRITUAL BIRTH, or Death and its To-morrow—the spiritual-istic idea of Death, Heaven and Hell. By Moses Hull, Buffalo, N. Y. Price, 10c. For sale at this office.

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One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

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Camp-Meeting Dates.

Chesterfield, July 18 to Aug. 26.
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Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.
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Daniel Davis, Oskaloosa, Iowa.
Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.
Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich.
Grand Lodge, July 28 to Aug. 25. Geo. H. Sheets, Grand Lodge, Mich.
Rogers Park, June 30 to July 28.
Thos. J. Haynes, Sec., 164 Scribner St., Grand Rapids, Mich.
Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.
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JOHN T. TROWBRIDGE.



The Editor is not responsible for the opinions of correspondents.

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TO THE EDITOR:

If I have not a perfect aim, I am not quite a Spiritualist. If I have a perfect aim, and dare to say so, I invite the scorn of those whose ideal is on a lower plane of life. If I tell the truth in this matter I must say that the acme of wisdom in mankind is to place our aims in harmony with the aims of Nature (at her very best) and then to struggle with all our might to keep them there. In this, verily, eternal vigilance is the price of success.

An article under my name appeared in the JOURNAL of May 25, with the heading, "Altruistic Deity," a term or phrase unauthorized by me. The heading which I had placed over the article was "Hic Manus" [this hand]. In my anxiety to give prominence to the subject-matter of the article itself, I was willing to leave the heading under the obscure maze of the mother-tongue (the Latin). The editor, however, substituted the one first named above. I take it for granted that he did this in a spirit of brotherly love. In the same spirit I wish to say that this good intention on his part, carried into effect, placed me in a false position, thereby giving to the article in question so much the color of sarcasm as to seriously impair the general effect of the same on the average reader. In the interest of justice, I know the editor will gladly insert this reference. THOS. H. B. COTTON.

[We wrote the heading "Altruistic Deity," which the printer inadvertently set up "Deity."—ED].

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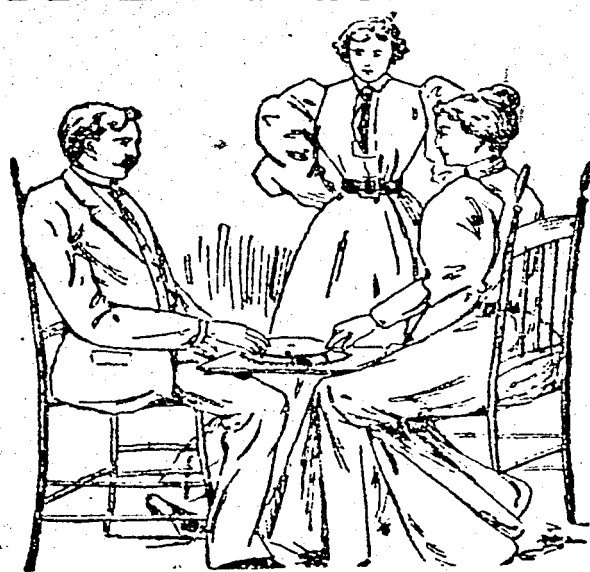
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LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

A Camp-Meeting will be held near Oakland in August, under the auspices of the State Association. Particulars will be given in due time.

The Reading-Room and library, located at the Spiritualist headquarters, 305 Larkin St., are open every day, and Mr. W. T. Jones, the secretary, is there to welcome visitors.

Happiness was the theme of a fine lecture by Eugene Del Mar, before the Mental Science Temple last Sunday, at Golden Gate Hall.

A Spiritual Test Meeting was held at 299 Hyde St. on Sunday evening by Mrs. Shriner and Mrs. H. A. Griffin.

Mme. Young demonstrated the return of the spirit, at Oriental Hall, 619 McAllister St., last Sunday evening after an inspirational lecture by Mrs. Sarah Seal. Professors Young and Bothwell-Brown furnished the music.

Questions were answered by the spirit-world last Sunday evening, through Mrs. C. J. Meyer and others, at Friendship Hall, 335 McAllister St., San Francisco.

Mrs. Eberhardt gave tests and psychometric readings last Sunday evening at 3250 22nd St. Quite an interest is being manifested in these meetings held between Mission and Valencia Sts.

Questions were answered through Mrs. J. J. Whitney last Sunday evening at her hall, 1164 O'Farrell St. Considerable investigation is going on in that locality, and many are being convinced of the truth of spirit return.

Personals.—Mrs. Ella York of San Jose, and Mrs. H. F. Michener, Thos. Ellis and Dr. H. M. Barker of Oakland, were in San Francisco on Saturday last, in attendance on the meeting of the State Board, of which they are members.

Mrs. Ada Foye arrived from Australia last Monday, and, of course, called at the office of the JOURNAL with words of fraternal greeting from Mr. W. H. Terry, editor of the *Harbinger*, Melbourne, and other Spiritualists of Australia. She had a royal welcome in that country, and had to tear herself away, in order to return to her family in Seattle, where she will remain for a rest for some months. Her address is Box 158, Seattle, Wash. The *Harbinger* for May contains an account of the farewell meeting.

The large room of the Victorian Spiritualists' Association was crowded to the utmost on the evening of Thursday, March 28, the occasion of a farewell evening tendered by the Association to Mrs. Ada Foye. Mr. W. H. Terry, who occupied the chair, said: "It is within a day of four months since we first welcomed Mrs. Foye, and during that time she has held over 30 meetings and has made no mistake in any of her numerous tests. Her lectures and tests have done a great deal of good, and she has given skeptics facts that they cannot get away from."

Mr. Terry, on behalf of the Victorian Association, presented Mrs. Foye with a silver chatelaine spectacle case and a handsome gold-mounted umbrella. Mrs. Foye thanked the Association in well-chosen words, which were met with ringing applause.

Mrs. R. S. Lillie gave a brilliant lecture on the continuity of life after the change called death, last Sunday evening at Occidental Hall.

Mrs. A. L. Gillespie followed with spirit messages, which were all recognized and acknowledged. An appreciative audience assembled to hear Mrs. Lillie's lecture, which fairly bristled with good points and was very earnest and eloquent.

These meetings are held by the State Association, and Mrs. Lillie will give another lecture next Sunday evening at these headquarters for the Association.

The Spiritual Meeting at 856½ Isabella St., Oakland, on Wednesday, May 29, was a large one. A great many strangers were among the audience and the seats were all occupied. Mr. Preston opened the meeting by an invocation. Dr. Palmbaum, entranced, gave a lecture on "Patriotism," after which he gave some fine tests. Mrs. Drake spoke upon the "Uplifting of the Spirit"; Mr. Van Loven spoke upon "Economics, and its Relations to Patriotism and Spiritualism." Mrs. Boose gave some tests.

Dr. N. F. Ravlin is at 430½ Broadway, Los Angeles, Cal.

Removal.—The Universal Spiritual Association, inaugurated under the leadership of Dr. W. S. Hall five or six years ago in Old Foresters' Hall, 20 Eddy St., San Francisco, has removed to Templar Hall, Pythian Castle, 909 Market St. Last Sunday the subject of "Cruelty" was under discussion, with Mr. Gustavson in the chair. There is an unabated interest and a growing usefulness.

A New Meeting.—The Mediums' Protective Association of San Francisco will inaugurate a series of test meetings in Oriental Hall, 619 McAllister St., on Friday evening, June 7.

The meeting of the Board of Directors for June will be held at the Spiritualists' headquarters, 305 Larkin St., on Saturday evening, June 8.

Money sent in unregistered letters will be at the risk of the sender. We assume the risk if sent by money order, bank draft or registered letter.

"The Key to the Mystery of the Human Soul" (continued from May 26) constituted the subject discussed by the Union Spiritualists at Fraternal Hall, Oakland, Sunday afternoon, June 2: Dr. Turman, Dr. Anderson, Dr. Stewart, Mr. Young and President Preston being the principal speakers. Mrs. Amanda Smith gave messages at the close. The evening meeting was devoted to convincing messages by Mr. J. W. Wilson of San Francisco and Mrs. Dr. Stewart. Large and well-pleased audiences were present.

Oakland.—The Sunday afternoon meeting held under the auspices of the Psychical Research Society was well attended and much enthusiasm manifested. The subject for the afternoon was "Inspiration," and those who took part were really inspired.

We had on exhibition six crayon portraits of the Apostles, drawn through the medium, Walla Anderson, in 1878.

In the evening Mrs. Jennie Robinson of San Francisco occupied the rostrum, to the great satisfaction of all present. Those meetings will be carried on continuously. All mediums and speakers who think of coming this way will do well to correspond with me. The subject for next Sunday at 2:30 p.m. will be "Psychical Research."

C. F. VAN LUEN, Chairman.

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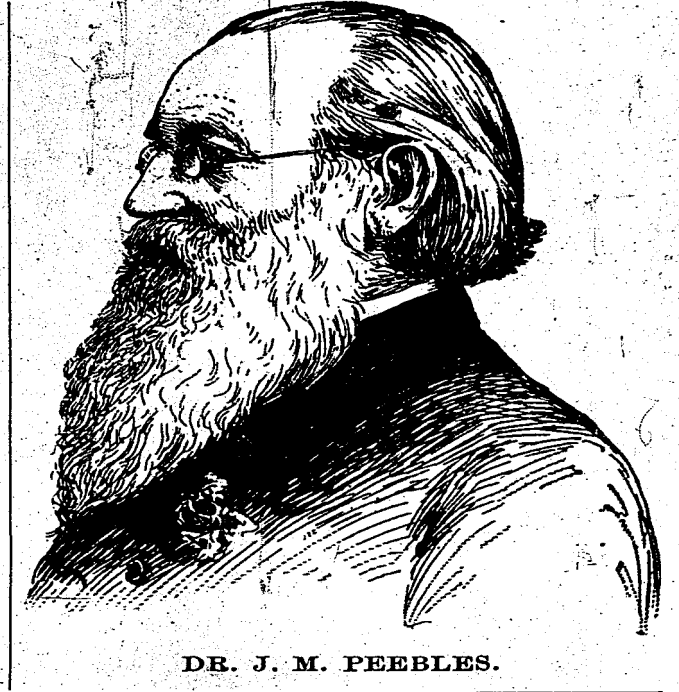
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DR. J. M. PEEBLES.

Los Angeles.—We had Mrs. M. E. Reatz from Evansville, Ind., at the Ocean Beach camp last Tuesday evening for a circle. The messages given through her entranced organism were highly appreciated.

She lectured in Lincoln Hall, Los Angeles last Sunday. The hall was crowded at 2 p.m. The "Truth-Seekers" hold meetings in the same hall every Sunday morning and evening, presided over by Mr. John Briggs (the industrious, honest little shoemaker, who calls me his mother in Spiritualism, as he developed as a speaker in my meetings here ten years ago).

If there are any inharmonies among the Spiritualists of Los Angeles, I fail to sense it; on the contrary, there seems to be a fraternal spirit existing between the various Spiritualists and their societies.

MRS. F. A. LOGAN.

The Southern California Camp-Meeting opens Aug. 11, holding until Sept. 11. Matters connected therewith are going on as rapidly as can be expected. Grounds were engaged and also some of the old permanent speakers and mediums. We would be pleased to hear from others if they so feel inclined. The grounds are beautiful and are located only a five-cent ride from the city. NETTIE HOWELL, Secretary, 139 West Fifth St., Los Angeles, Cal.

Dr. Geo. W. Carey has gone to Los Angeles to conduct classes and lecture on "The Science of Being" and kindred subjects. He is a fine lecturer and should draw large audiences. He has books for sale and will take subscriptions for the PHILOSOPHICAL JOURNAL.

Mr. McMeekin of San Jose is spending a few days in San Francisco.

The Wednesday Evening test meetings held at Loring Hall, Oakland, are a success. Mrs. Cowell, Mrs. Stewart and Mrs. Smith gave messages of consolation at every meeting, and the audiences are all that could be desired.

Transition.—Mr. C. K. Eddy, a Spiritualist of Los Angeles, Cal., has passed to the higher life, and the remains have been taken to Saginaw, Mich., for interment.

Mrs. C. Parish is very ill at her home in the Sherman House, 28 8th St., and is not expected to recover.

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Col. Hopkins' Propaganda Fund.

This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay. Before announced.....\$24.00
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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 15, 1901.

1429 Market-st. No. 24.
Between 10 & 11th Sts.

THE CREED TO BE.

Our thoughts are molding unseen spheres,
And like a blessing of a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our future by the shape
Of our desires and not by acts:
There is no pathway of escape,
No priest-made creed can alter acts.
Salvation is not begged or bought:
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shriveled leaves these worn-out creeds
Are dropping from religion's tree—
The world begins to know its needs,
And souls are crying to be free.
Above the chant of priests, above
The blatant tongue of braying doubts,
He hears the still, small voice of Love,
Which sends its simple message out,
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
"Go roll the stone of self away,
And let the Christ within thee rise."
ELLA WHEELER WILCOX.

BORDERLAND

Royal Accident Predicted.

King Edward XII of England had a close call, by an accident to the "Shamrock," when he was on board. The mast broke and fell near the place where the king was standing.

PREDICTED BY A CLAIRVOYANT.

With reference to the escape of the King while on board Sir Thomas Lipton's cup challenger, Parisians are much interested in a story about a clairvoyant, Mlle. Fonville, who claimed to have foretold the death of the Queen. Mlle. Fonville foretold that the King would meet with several accidents in the first year of his reign, and one in which he would have a narrow escape would occur soon. Parisians now identify this with the accident to Shamrock II. Mlle. Fonville declares she does not know what will be the nature of the accidents, but she is sure the King will escape, as a spirit so informed her. She also says that an attempt on the life of the King will be made in 1904.

Exciting Experiences.

Hearing about the haunted houses in Derbyshire, with a friend I journeyed to Youlgreave. We arrived at an inn about half a mile off Youlgreave, where we had dinner, and inquired for Mrs. Johnson, whom we found in a small cottage, together with her husband and two children.

I found her quite willing to talk, and tell us about the knockings,



The Maiden and the Dove.

etc. She also said her husband had become so afraid that he dare not go to sleep, so they left the house, and now seemed to be all right again.

She then conducted us to the house in which she used to live, and by this time it was getting dark; but we went upstairs, and were there about ten minutes when

my friend, Mr. Bracegirdle, said: "Do you see anything?" I said: "Nothing but a mist." He then said he could see something as large as a rabbit, with two staring eyes. We all approached the spot indicated, but it vanished. Mrs. Johnson now said: "This is where the first raps occurred, on the walls between the two houses."

We now went to see Mr. Evans, and on telling him we would like to stay all night, he said he had not slept in the house for some time. Asked the reason, he said the raps were so loud that he could not stand it.

One night, after there had been two thuds at the window, he turned in bed to look around the room, and saw a figure, but said he could not describe it, but he saw it go under the bed and jumped up to search for it, but it had disappeared.

Another night he awoke and heard a noise as though someone was throwing pieces of crockery in the air and catching them on other crockery, and he went down stairs, but found everything as he had left it. After this he slept no more in the house.

He brought some friends to help him to take down the bedstead, which was a wooden one, and when they commenced to work the first screw the bed began to shake, and raps were heard all over the place, so his friends left in a hurry, without so much as saying "Good evening." Mr. Evans said: "If you particularly want to stay in here, I will sit up with you." I now asked him if we might search the house, to make sure no one else was present, and he consented.

After this we had a candle lit, and I sat in the chair in which Mr. Goodwin, the deceased stepfather of Evans, used to sit. Mr. Bracegirdle and myself played draughts, and after about an hour I blew out the light, and we sat quiet for a time, but nothing occurred. We again made a light, and half an hour after once more blew it out. Shortly after this we heard a distinct rap on the pantry door, so I asked if someone wished to communicate with us. After another wait I distinctly saw a form standing at the bottom of the stairs, and turning to my friend, I asked: "Do you see anything?" He said: "I see a form, but not very distinctly."

I now turned to Mr. Evans and asked: "Had Mr. Goodwin straight, long, gray hair, brushed flat to the head, and had he rather a long face with a slight color in the cheeks?" Mr. Evans said: "That is just like him." I now asked: "Did he wear a scarf with the ends hanging outside his vest, and also was he always in his shirt sleeves?" He said: "That is marvelous, for it is quite correct."

A little time after this we all saw a chair rise on two legs twice, and heard more raps, but failed to get a message; but feel sure had we been allowed to stay all night, as intended, we should have been remarkably successful, for each time the raps grew louder. Altogether we counted 12 of them.

Two Worlds.

Scientific Investigation.

O. O. B.

Autour "des Indes à la Planète Mars." Was it the work of spirits, or of her subliminal self? Such is, in reality, the question at issue between the anonymous writer of this little book and Professor Flournoy in his admirable volume, "From India to the Planet Mars."

Recently issued by the Society for Psychical Research at Geneva, it is to be hoped that a translation will soon render it possible for the English reader to compare its spirited and spiritistic views with the exhaustive analytical and hypothetical views so ably presented by Professor Flournoy in connection with his description of certain phenomena in the mediumship of Mlle Smith.

M. Flournoy, as is well known, is a professor of psychology in the University of Geneva, and Mlle Helene Smith—so called because that is not her true name—is a highly respected young woman who holds a position of trust in one of the leading mercantile houses of Geneva. Although trained to a commercial life, Mlle Smith despises commercialism whenever it is sought to bring it into her life of a wonderful medium instead of a trusted employe. It goes without the saying that her truthfulness and integrity have never been questioned, whether in her social, clerical, or mediumistic capacity.

All through his masterly analysis of the phenomena he describes, Prof. Flournoy is evidently governed by the feeling, so long common to scientists, that he is in duty bound to present every possible explanation or hypothesis to prove that the phenomena in question are due to anything else than spirit influences and work. This state of feeling would, as our author remarks, seem much more reasonable if the professor were a materialist instead of a *croquant*, or believer, that he is. But with him, as with so many, it is not a question of spirits, but of their ability to communicate with spirits still in the flesh. He candidly admits, however, that he may sometimes fail to prove that they cannot or do not do so; but then he consoles himself and his reader with the thought that either himself or somebody else *must* succeed in the end. It is, perhaps, true that he has no better reason for this conclusion than that, as Benjamin Franklin says, his doxy is orthodoxy and your doxy is heterodoxy; but, to the orthodox, no better reason need be given.

As may well be imagined, the professor's hypotheses, based upon theories of hallucination, of suggestion, of clairvoyance and telepathy, and of a most wonderfully endowed subliminal, sometimes lead him so close to the highly improbable, and even the ridiculously absurd, that one can hardly help admiring the courteousness of his opponent, who always treats these excursions in all seriousness and with the respect which is due to the well-known ability of their author.

Therefore, while it is claimed upon the one side that nothing should be accepted as occult or spiritistic, which can by any possible means be made amenable to any other explanation, the other side quietly claims that when the spiritistic is the more probable theory, it should always prevail until it shall, if ever, be displaced by a better one.

Take, for example, what has been termed the Hindu romance in Mlle Smith's manifestations as detailed by Prof. Flournoy. Therein the medium impersonates the Princess Simandini, who finally ends her earthly career upon the funeral pyre of the Prince, her husband, in accordance with the custom of the times in which they lived. For a time neither Prof. Flournoy nor any of the savants he consulted were able to find mention of a Princess Simandini anywhere in Indian literature. At length, however, in a rare and practically unknown history by Marles, they did find that such a prince and princess had lived and died precisely as related by Mlle Smith, who had also given their full names, places of residence, and many other particulars of their history always in a perfectly correct manner. What then? Why, it was unhesitatingly claimed that Mlle Smith, at some forgotten time in her life, *must* have glanced over Marles' history sufficiently to cram her subliminal with all the particulars of the Simandini story! The medium's protest that she had never read Marles' or any other history of the kind went for nothing.

But behind this was something much worse. Not only had the medium's impersonation presented many singular traits of Oriental character, but she had made liberal use of Hindu words and phrases, interspersed with a few Sanscrit words, all of which had been correctly and appropriately used. Here again the same theory of the subliminal was used, but this time only half-heartedly. Mlle Smith indignantly attested that she had never seen or heard a word of Sanscrit in her life. But even if she had done so, could it be admitted for an instant that the subliminal self had the astonishing faculty of acquiring in that way the knowledge of Hindu history, customs and language which Mlle Smith's manifestations had displayed?

Without stopping to refer to other equally interesting episodes, we pass on to our anonymous author's views on reincarnation, where for the first time we find occasion to differ, although he insists upon nothing more than the probability of their being true.

His quoted saying of Voltaire's, that a second incarnation is no more difficult of comprehension than a first, is but specious sophistry. For, while it is impossible to fully comprehend any incarnation, it is quite easy to understand that the one simple cell with its immanent soul-germ which has become developed into the spiritophysical you can never, by any possibility, be reproduced, and that reincarnation of you could not be accomplished without it. If the spiritual you could be put to sleep in death, reincorporated with a new cell, and kept dozing while that cell became developed into a new man, the product of that development would not be you. It would be Tom, Dick or Harry who would have no more knowledge of you than you of whichever of them it happened to be. The mergence of your spirit entity into that of Tom or Dick would mean the obliteration of one of the two. The doctrine involved is that of the final mergence of every spirit identity into the one supreme entity, which is God. But this means absolute loss of conscious identity after death. The Allness of spirit has lived and will continue to live forever. The accident of your birth or death could not add

to nor take away from it one iota of anything. But one day there began in it the development of a conscious individual condition which has become you. The self-conscious identity of that condition is the same yesterday, to-day, and forever. It holds a position in Supreme All-Consciousness which for perdurability is like unto the separate memories of experience which live forever in your own consciousness.

We do not dream of denying the truth that death can bring no abrupt or radical change in the character of any spirit, and, therefore, that upward progression will be as necessary to the attainment of true happiness after "death" as before it. But we do claim that reincarnation, if it were possible, would not supply the best means of securing that end. For "death" removes many barriers to progress which are inseparable from carnality.

But, while reincarnation, in a strict sense of the term, is impossible, the modified proposition that a beclouded and besmirched spirit may find one means of purifying itself by being constituted the mentor, the "guardian angel" of a nascent spirit, and by guiding it safely upward during its earthly career, secure the happy advancement of both, seems not only possible, but to have some foundation in reason. Such teaching has come to us from the highest sources. But this is obsession, or possession; never reincarnation.

The fact that there may be guardian devils as well as guardian angels would account for that striking oppositeness of character so often observed in different members of the same family, and which our author quotes as one of his strongest proofs of reincarnation. It is usually considered that the curious but well known skips and lapses of heredity sufficiently account for the same phenomena.

They Doubt the Creeds.

ALFRED CRIDGE.

It has been generally known to intelligent Spiritualists and liberal Christians that the ministers in so-called "orthodox" churches have for many years been quietly dropping out of sight the absurd, atrocious and demoralizing doctrines of their creeds. It is still advisable, however, that we should occasionally keep track of distinct evidence to that effect. Nothing could show this more decisively than the following extract, as reported in an Oakland, Cal., paper of a sermon by Rev. C. R. Brown, pastor of the First Congregational Church of that city:

"What we don't know about heaven and hell would fill a library. We know very few facts, but a great many theories have been brought forward by men, but they were theories only. As we acknowledge that we know but little of heaven or hell, this sermon must be one of reserve.

"There was a reserve on the part of the Great Teacher concerning these subjects. It has been indicated to us that Christ did not know all things; that at times he had to ask for information of those near Him, so that we may not be wrong in assuming that He did not have a full knowledge of heaven or hell, though it is from His sayings that we have gained our beliefs, to a great extent, on these subjects.

"In regard to death and the out-

come of punishment, there are three general views. It was believed that upon death men were divided into two great classes. One part went to heaven to live in everlasting peace, the other part to hell, where they would live in eternal pain. This view of the life to come has been founded chiefly on the parable of Christ concerning Lazarus and the rich man. It does not rest, however, on sufficient ground to be strongly established as a belief. Christ, in the parable, used certain words which were not correctly translated in the sixteenth century. 'Eternal' should have been 'age-long,' and punishment, when translated to its original form, means 'pruning.' This may have shed some light on Christ's words and His meaning. I question if any man has done enough to live in everlasting pain, or has any man ever been good enough to live in everlasting heaven. The very conditions in life where men occupy all positions seem to contradict the dividing the good and the bad into two classes."

And yet if clergymen don't know any more of the subject of a future life, and if even Jesus Christ was in much the same ignorance, what is it that they are paid salaries for? The trouble, it seems to me, both as to clergymen and university professors, that is they get pay for teaching what they don't know, and Rev. C. R. Brown being candid enough to admit the fact, does not obtain his money under false pretenses, as many of them (especially the Catholics) do. Of course, neither will admit that there are means of attaining some knowledge of the future life (or, preferably, "continued existence"), and of securing demonstrable evidence that there is such a form of existence, through persons who have not been through the mill of a theological college. But to use those means would be to use "cheap labor" and cut down the \$3,000 a year salaries for telling what they don't know, by availing one's self of the services of a more humble class of persons who try to tell what they do know, aside from those "over the range" who don't charge a cent.

Oakland, Cal.

Transition.

Harry H. Lindsey passed, to spirit-life at the National Soldiers' Home, Cal., May 22, 1901.

The services at the grave were conducted by Rev. G. P. Sullivan, assistant of the First National Home Spiritual Church, in the absence of the pastor. The Home authorities were very kind in helping to carry out each detail as requested by our dear arisen brother. The Home Band played lively marches instead of a funeral dirge, and loving hands dropped flowers upon the casket, doing away with that cold rattle of "dust to dust" that we have been obliged to listen to for so many years.

Our friend and brother was endowed with a fine sense of justice and right. He lived his spiritual religion; the "Golden Rule" was his guide, keeping it always in view, holding that all who followed it closely could not go far astray. The Spiritualists, and others, turned out in goodly numbers to pay the last tribute of love and respect to him who had laid aside the mortal body and passed on to the incorruptible glories of the higher life.

Our brother expressed himself

as being ready to go, and was perfectly satisfied with the spiritual knowledge that lighted the pathway before him when the windows of the mortal body were darkened.

The morning has dawned for him, and the work only just begun on this side of life, he will carry on to perfection in the Summerland. The ending here is but the opening door of a spiritual hereafter. The lessons we learn, the crosses we are called upon to bear, the sufferings to endure, the cup of bitterness to drain, are but preparatory ways that our freed spirit will take advantage of and use as stepping-stones to reach that higher, grander and more beautiful development which awaits us upon the eternal and evergreen shores of the more perfect existence.

The seen and unseen are closely linked together; earth-life and spirit-life hold intimate relations one with the other. The change which awaits us all is but the open gateway to that better land which we of the household of knowledge know we shall pass through when life's journey shall have ended.

When I return to my little "White House" home in the land of sunshine and flowers, I shall miss brother Harry's kindly words of comfort and cheer, his helpful counsels, his ever-ready aid in all my spiritual work; but with all this shall come the knowledge of his continued presence, of his never-flagging interests, devotion and love for the Cause that was his one great desire to see advanced.

Beautiful lives are those that bless,
Silent rivers of happiness, [guess,
Whose hidden fountains but few may
Beautiful grave our "comrade's" body
sleeps,
Just over the "hill" where the sunshine
creeps,
And the flowers bloom with their per-
fumed sweets.

Beautiful twilight, at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done.

MRS. S. AUGUSTA ARMSTRONG,
Pastor First National Home
Spiritual Church, Cal.

Thoughts on Organization.

A. H. NICHOLAS.

Within the last half century many earnest efforts were made to organize Spiritualism; but all ended in failure, and no harm to the Cause resulted from their disappearance.

Spiritualism is not a distinctive movement nor a distinct organic body. It has existed in the world for centuries, though better understood in the last 50 years. It is not distinctive, because it is universal in its nature; because it permeates all organizations, grades and classes of humanity, without regard to sex, religion, politics, or nationality. It has accomplished a wonderful work in the world, and it comes to all who are ready to receive it, in every station in life.

The body of Spiritualists are no more likely to unite in a distinct organic body than are all the sects of Christendom. The spirit-world forces are the organizers who are abundantly able to run Spiritualism successfully in their own way. Spirits, in attending to their work, do not always work after the example or in accordance with the opinion of mortals. Having become sure of their power over their instruments to do good, and seeing clearer the work to be done and the end in view than mortals can do, they press on in their purpose, undismayed by the criticisms of the multitude.

Hudson Tuttle says: "Of all people, Spiritualists should be the last to attempt to isolate themselves from the great body politic. To attempt to be an exclusive people is to follow in the steps of all previous efforts which have met with pitiable failure, and wasted the lives of those engaged. Spiritualism is the great world science of life here and hereafter—a world-religion, if that term is desirable. It comes not to a favored few who attempt to found an independent society, but to the whole. Every associative movement must have leaders, and all such associations that ever have been, or will be, are projected for the benefit of these leaders, and whatever they gain is at the expense of their credulous followers."

We cannot organize and support a hierarchy, as other religious bodies have done. Spiritualism, *per se*, needs no organization by mortals; and there seems to be a general verdict in favor of allowing the spirits to run Spiritualism: for it has no man-made authority or dictator on the earth plane.

Summerland, Cal.

Thoughts are Things.

FLORIAN HUSBAND.

The above caption has become one of the basic propositions of the new thought, so much so that few of us stop to ask upon what foundation it rests. To the esoteric thinker the truth seems so evident as to require no further proof, but to the exoteric investigator on the first view it appears to be the very opposite of this. To this latter class it may be said that as the proof of the pudding is the eating, so the proof of a metaphysical proposition is its practical application. In this way many people of no spiritual insight have yet been bred to accept the statement as the result of practical demonstration. But while those who are spiritual minded recognize this truth intuitively, and many practical minded persons accept it through a realization of its practical results, rational philosophy will ask the question, does it conform to the law of reason? And when an affirmative answer has been returned to this question, inductive science will ask the further question—has it ever been verified by strictly defined experimental evidence?

With reference to the former question we cite the theorem of Spinoza. Thought is invisible extension, and extension is visible thought. If this is true it follows inevitably that thoughts are things. But one unacquainted with the authority might object to the conclusion on the ground that the premises standing alone are quite as dogmatic as the inference when left unsupported. But Spinoza does not lay it down in this dogmatic fashion, but makes it a link in a chain of reasoning as certain and incontrovertible as geometry. His critics could never find a flaw in his reasoning. They were only able to controvert him by denying his fundamental axioms.

Logical demonstration is not inductive proof, and practical demonstration may possibly be due to some other cause than the one ascribed to it. A real inductive and truly scientific demonstration that thoughts are things is given by Dr. Paul Carus of the *Open Court*.

"Dr. Fere suggested to a hypnotic subject that upon awakening she would see a portrait on the

table. She awoke, and the operator's suggested thought was a visible reality to her. Dr. Fere now placed a prism of spar between her eye and the place where the portrait was supposed to be, and she was greatly astonished to see that the image was double. And to show that this double refraction was not suggested by previous instruction, he states positively that the subject was a person of no education and totally ignorant of the effect of a prism. Other instruments were attended by like results: thus a mirror reflected the image at whatever angle it was placed in relation to it, and an opera-glass caused its approach when held in the proper position and to recede when reversed.

This image was nothing but a thought of the operator's, yet to the subject it was a visible reality. But the prism, the mirror, and the opera-glass, were real tangible things, and each of these had its proper optical effect on the suggested images. To the operator the thing was only a thought, but to the subject the thought was actually a thing. And the entire experiment was a striking inductive demonstration of Spinoza's theorem that thought is invisible extension, and extension is a visible thought, both being attributes of one and the same substance, consequently that thoughts are things.—*Free Man*.

New York State Convention.

The fifth annual convention of the New York State Association was held in the First Spiritual Church of Buffalo on May 24, 25 and 26, and was a great success. The weather was not all that could be desired, but the cold rain had no effect on those who gathered in the Queen City of Western New York to attend the convention.

Our hearty thanks are due to the Buffalo society for the generous donation of their temple and the excellent music furnished by them, as well as for the many courtesies extended. Brotherly feeling and loving kindness reigned supreme, making a convention long to be remembered with greatest pleasure by all who participated in its proceedings.

The recent attempts in our State to pass unjust and restrictive laws have been the means of arousing many Spiritualists to the need of co-operative effort and joining our Association. The list of speakers and mediums who took part is a large one, and there were many others whom we should have delighted to have heard from were prevented by lack of time.

The officers and trustees elected were: Pres., Moses Hull, Buffalo; Vice-Pres., Mrs. Carrie E. S. Twing, Westfield; 2nd Vice-Pres., Mrs. Tillie N. Reynolds, Troy; Sec., Herbert L. Whitney, Brooklyn; Treas., H. W. Richardson, East Aurora; Mrs. Comstock Ellis, Auburn; E. G. Reilly, Syracuse; Mrs. Laura A. Holt, West Potsdam; Miss Marie J. Fitz Maurice, New York, Trustees.

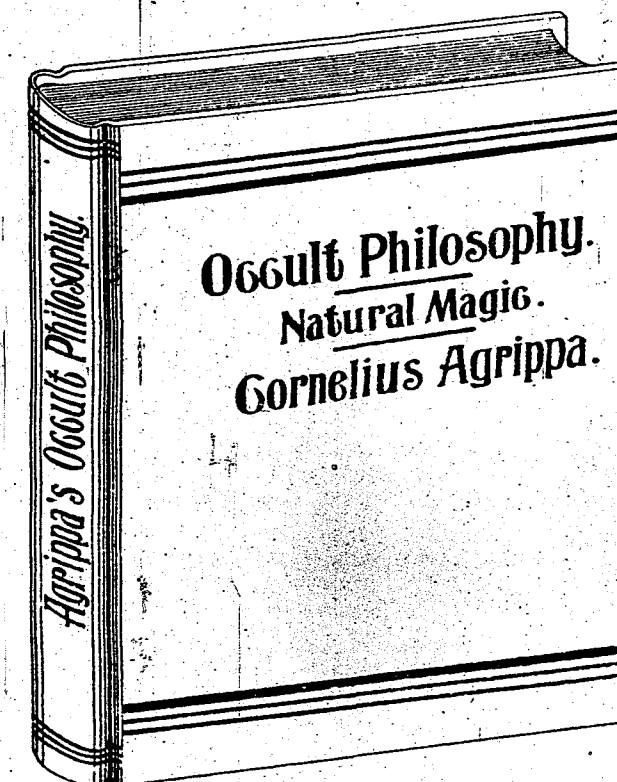
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1066 Jefferson Ave., Brooklyn, N. Y.

THE SCIENCE OF PALMISTRY and its Relation to Astrology and Phrenology, by Irene Smith, Tacoma, Wash. \$1.00; postage 10c extra. For sale at this office.

The Science of Sociology, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 1864

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OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.



In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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[Established in 1865.]

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JUNE 15, 1901.

The Emperor and Empress of Germany are said to be converts to Christian Science, as we note by telegraphic dispatches to the daily papers. The old dogmas are losing their hold upon mankind in general, since the advent of Modern Spiritualism.

Judge Harris, of Montana, writes: "I am glad to say that I think the PHILOSOPHICAL JOURNAL is the best periodical published in America. I send to the editor health-thoughts continually." Many are doing the same thing, and, as a result, the editor's vision has slightly improved. Thanks, all around.

Magnetic Healing and Mental Science methods of healing without medicine is finding its devotees largely among the upper classes in England. It will, however, be of comparatively slow growth there, because the laws regulating the practice of medicine are stringently enforced in Great Britain. The English generally are very conservative and slow to change existing forms and theories.

Detroit.—There will be a grand celebration of the sixth anniversary of the founding of the Central Spiritual Union, Wednesday evening, June 19, 1901, at Occult Temple, 132 Michigan Ave., Detroit, Mich., when an excellent programme will be presented, after which ice cream and cake will be served by the "Ladies Spirituelle."

If Spiritualists desire to give anything to the Cause, they should do it before their so-called "death"—for wills are of no account when the prejudices of a Judge and jury are appealed to by heirs to break the bequests to Spiritualists; so says the *Banner of Light*.

A Millionaire.—By the Denver (Colo.) *Post* of Sunday, June 2, we learn that Capt. George W. Walrond, the occult teacher, astrologist and eloquent Spiritualist lecturer, is about to come into possession of a fortune of \$2,000,000 as his share of the estate of the great British admiral, Sir Francis Drake. The estate has been in chancery ever since the death of the great captain in 1596, who died intestate and without children, and now with accumulated interest the estate amounts to \$200,000,000, chiefly in the form of British consuls. The *Post* adds these particulars:

Captain Walrond has received word that the estate will at last be taken out of chancery. There are now, according to the captain's estimate, about 100 legitimate claimants to the estate, so that his share of it will amount to something like \$2,000,000.

Sir Francis Drake, called the sea king of Devon, was one of the chief figures of that brilliant group of genius and valor which surrounded the throne of the maiden Queen Elizabeth. Drake was the first English captain to sail a ship completely around the globe, and a remote result of his famous journey was the establishment of an English empire in the Orient. He was the hero of the English victory over the Armada in the channel, and his bravery may be said to have determined the course of the civilization of the world.

Capt. Walrond descended from the same progenitors as the wife of Sir Francis Drake, and we congratulate him on his prospective fortune.

Now we hope to see what one rich, earnest and progressive Spiritualist will do to aid the spirit-world in the work of enlightening and elevating mankind, as well as to aid the Cause, in which he has proved himself much interested in many ways in the past.

Economy, when it strikes well-to-do people, usually gets them to dispense with weekly or daily periodicals. Such are nearly always the first steps in economy taken by those who study that peculiar art. People must be very poor, indeed (mentally), when they begin to economize in that way. We know of a score of such who lately have dispensed with the visits of Spiritualist periodicals, pleading poverty as the excuse, when it is well known that they would not hesitate to spend a hundred dollars for some luxury which might strike their fancy. The real cause is therefore not poverty, but apathy.

Compressed Air is now being used in cleaning carpets. By it the nap is raised, the colors brightened and nothing is frayed or torn. What next?

For Ten Cents we will send the PHILOSOPHICAL JOURNAL on trial for six weeks to any address in the United States.

Spiritualistic Plans.

The *Light of Truth*, dated June 8, presents seven propositions and lengthy arguments thereon, asking that the next National Convention shall adopt the measure presented, and organize for active and progressive work. He says:

SYLLABUS. Spiritualists to declare in their next national convention: First: That communion between spirit and mortal man now occurs and will proceed until spirit and mortal blend, co-operate, speak, counsel, and be seen to mingle as mortals now alone mingle with each other. Spirit voices affirm that the next great change coming to man, is the establishment of the practical brotherhood of man. To pass peacefully and successfully into this altruistic state will require the constant guidance of spirit forces. Who but Spiritualists should be the mediumship of this great movement?

From the Atlantic to the Pacific at the same hour of each day, say 12 o'clock noon, Intercolonial time; 11 o'clock a.m., Eastern time; 10 o'clock a.m., Central time; 9 o'clock a.m., Mountain time, and 8 o'clock a.m., Pacific time, when every Spiritualist should devote a quarter of an hour to quiet meditation and prayer for the co-operation of the spirit-world. This will burn out the fires of selfishness and fit us for the work of helping others.

2. That through spirit return it has been discovered that mortal man is already a spirit man, but owing to prevailing social and economic conditions which constitute his environment, that spirit is being steadily dwarfed and enslaved. The economics of Bellamy, with Spiritualism attached, would liberate that spirit.

3. That they justify themselves in the advocacy of prayer by claiming that prayer, like unselfish acts, is the exercise of the muscles of the soul which develop to the maximum the spirit body; further, that by engaging in prayer and performing unselfish acts we elevate ourselves to planes whence we receive the highest thought vibrations and are connected with the loftiest controls.

4. That these lofty controls, together with the countless hosts of impending spirits, have been and are still molding the life of all mortals, that the great changes such as from barbarism to civilization, monarchies to republics—in fact, all changes which, seen in retrospect, are called and known as destiny, are in the belief of Spiritualists but the reflex of the spiritual world acting upon the material along the lines of least resistance; that the rise and fall of issues, parties, governments, religions and peoples, though somewhat indirect, are yet the effects of the work of the spirits upon mortals. Man, because his spiritual vision is opaque, his understanding obtuse, does not comprehend this. The true Spiritualist has trained himself to watch philosophically the grand march of events, knowing that whether it be high tariff or low tariff, silver or gold standard, competition or combination, the ultimate end will be reached in the complete Brotherhood of Man. The heavenly hosts affirm it, and we have but to place our hands unresistingly in theirs to be led directly to the Altruistic land. Altruism, to Spiritualists, is the culmination of Spiritualism, a spir-

itual work wherein spirit guidance will prove infallible.

5. That Spiritualists submit as proof of the infallibility of spirit guidance that the world universally accepts certain truths, first uttered to man by spirits; for example, magnetism, telepathy, hypnotism, pre-natal culture, mental healing, the science of vibration, etc. Spiritualists admit the fallibility of that kind of spirit guidance, which, to please man's pride, power, and earthly desire, attempts to excel mortals in fortune-telling, stock gambling and other devices for barter and selfish aggrandizement. Spiritualists maintain, however, that this experience was necessary for man before he would be content to limit spirit return to its true function, which is unselfish spiritual work that in the end will result in the liberation of the real man, the spirit man, who now sits cowed, shackled and imprisoned. Therefore, while Spiritualists view with awe and gratitude the splendid work previously performed by their brethren, they say that a greater work is yet to be performed, that of establishing upon the earth the "Brotherhood of Man." Should they fail to heed this spirit call, Spiritualists, as a cult or movement, will perish. Heeding, organizing, spiritually expanding, we become the people, the medium, the co-workers with the angel-world in this great work.

6. To have the benefit of the laws of our country, to run the gauntlet of the courts, command the respect of our fellowman, to satisfy the longing of our own souls, Spiritualists should, in their next convention, arise to their feet and proclaim these articles as their faith—as their religion.

7. In managing their own affairs, they should in their next convention re-elect their present efficient officers, and request them to inaugurate, by letter and by pamphlet, a crusade to bring all Spiritualists into harmonious action for those exalted purposes, clothe its officers with authority to go wherever a liberal or Spiritualist of means resides, and solicit contributions to further the work. With the treasury once filled, it should be expended in employing worthy speakers and mediums of all kinds in presenting our religion without cost and without price to our submerged, benighted fellowman.

We give this matter in full because of the following paragraph, which follows in the argument upon the latter paragraph:

In advocacy of the foregoing in the future as in the past, the Spiritualists can count on the *Progressive Thinker*, the *Banner of Light*, the PHILOSOPHICAL JOURNAL, the *Sunflower*, the *Psychic Century*, *Soul and Mind* and the *Light of Truth*. We respectfully and earnestly urge these, our contemporaries, to publish in their next issues these syllabi and their arguments.

It is important that something be done to arouse Spiritualists from the apathy which now prevails, and the PHILOSOPHICAL JOURNAL is ready to co-operate with all other periodicals in any plan which may be adopted to arrive at that result. Let this matter be thoroughly considered, and a plan be presented at the next National Convention.

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The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE SYMPHONY OF LIFE—a series of constructive sketches and interpretations by Henry Wood, author of *Ideal Suggestion*, *Studies in the Thought World*, *The Political Economy of Humanism*, etc. Fine cloth, gilt top, fine laid paper, rough edges, 300 pages; \$1.25. For sale at this office.

Mr. Wood already has a wide circle of readers, his former books, six in number, having passed through from three to thirteen editions each. He stands at the forefront among writers upon the new philosophy of life, spiritual evolution, sociology, and other advanced thought.

In *The Symphony of Life* he presents in concise form the results of his ripest study and investigation. For literary finish, poetic beauty, and practical suggestiveness, Mr. Wood's works rank high. The new philosophy of health receives thorough and scientific, though conservative consideration. The higher evolution is ably treated, and one or two chapters are devoted to Biblical symbolism. It is idealistic, but its idealism is practical rather than speculative.

Mental Power is an illustrated 16-page magazine devoted to ripe ideas on Human Science and other things. Published monthly by G. W. Calderwood & Co., 14 McAllister St., San Francisco. The first issue is filled with good things and we wish it success.

Weltmer's Magazine for May contains an article by Helen Wilman entitled, "Does it Jar You?" It is a rebuke to the belated legislations of Missouri and other States for trying to enact laws against mental and magnetic healing. 10c. Nevada, Mo.

Eleanor Kirk's Idea for June contains many good articles. Among them are: *The Ephraim Family*. Are we all Inebriates? *The 'Plaint of a Human Soul*. False Gods, Causes, Healthful Suggestions, etc. 10c. 696 Greene Ave., Brooklyn, New York.

Mind for June contains the following interesting articles: *Immortality and Reason*, by Axel E. Gibson. It is an examination of the different theories concerning the soul that have dominated human thought in all ages. The Rev. R. Heber Newton concludes his series of articles on *The Training of Thought as a Life Force*. Other contributions are: *Hindrances to Soul Growth*, by Edith Griffin; *The Everlasting Now*, by Dr. T. F. Hildreth, and a lengthy installment of the occult story, *Mata, the Magician*. 20c. Alliance Publishing Co., New York.

The Delineator for July contains a great variety of very interesting matter and illustrations which cannot fail to bring this family and fashion magazine into popular favor. The article on the Pan-American Exposition is superb. Its three-color illustrations are unequalled by any publication in the world for artistic color re-

sults. All the beautiful effects of the originals, necessitating the most exact register of plates, have been obtained. 15c; at news-stands.

The Breath of Life is the name of a new monthly edited by S. C. Greathead, Clifford, Mich., at \$1.00 a year.

The Medical Iconoclast, published at 212 Oklahoma Ave., Guthrie, Oklahoma, at \$1.00 a year, is devoted to medical liberty.

HEALING WITHOUT MEDICINE, by Prof. Jesse J. Todd, Doctor of Psychology, Box 435 Wichita, Kansas. 76 pages. \$1.00. For sale at this office.

Camp-Meeting Dates.

Cassadaga, July 12 to Aug. 25. A. E. Gaston, Sec., Meadville, Pa.
Grand Rapids, at Briggs Park, June 30 to July 28. Thos. J. Haynes, Sec., Soldiers' Home, Kent Co., Mich.
Sunapee Lake, at Blodgett's Landing, Newbury, N. H., Aug. 4 to 18. Mrs. Addie M. Stevens, President, Claremont, N. H.
Ashley, O., July 14 to Aug. 4. W. F. Randolph, Sec., Ashley, O.
Clinton, Iowa, July 28 to Aug. 25, at Mount Pleasant Park.
Mantua, O., July 28 to Sept. 2. Lucy King, Sec., Box 45, Mantua Station, O.
Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.
Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.
Central Iowa, June 23 to July 7. Daniel Davis, Oskaloosa, Iowa.
Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.
Island Lake, July 18 to Sept. 2. Ella B. Brown, 286 21st St., Detroit, Mich.
Grand Lodge, July 28 to Aug. 25. Geo. H. Sheets, Grand Lodge, Mich.
Rogers Park, June 30 to July 28. Thos. J. Haynes, Sec., 166 Scribner St., Grand Rapids, Mich.
Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.
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JENNIE ROBERTSON.

153 Emerson St., Rochester, N. Y.

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Spring, Summer and Autumn,
With life all aglow,
Lead us to old Winter,
With mantle of snow.

Three seasons for life—
Each one being brief—
Death comes in the fourth,
And garners the sheaf.

Then, what is this Life,
So courted and punned?
And what is this Death,
So dreaded and shunned?

Why, life is the fountain
From which we arise,
And "death" is the exit
That leads to the skies.

The death of the stalk
That ripens the grain,
Rounds out the whole year,
For a new life again.

So the death of the body
That ripens the soul,
But fills a brief cycle
In life as a whole.

Then live while you may,
And die when you must;
For life is the way
And death is the trust.

J. MARION GALE.

Written at Quilcene, Wash., for
Memorial Day, 1901.



The Editor is not responsible for the
opinions of correspondents.

Finite Puzzled by Infinite.

TO THE EDITOR:

In the JOURNAL of May 25 is a
wonderful picture of winged crea-
tures, true to life, which God, or
Infinite Intelligence, or some other
power or combination of forces,
created—and for what purpose I
should like to know.

If we should imagine those crea-
tures to be soul germs, some time
to develop into human beings,
might we not see in them the possi-
bility of an aggregation of just
such characters as walk the earth
in human shape to-day? I fancy I
can see in them the embryo patri-
cian and plebeian, the tyrant and
menial, the great Morgans, Schwabs,
Jim Hills, et al, and the proletariats
of low degree.

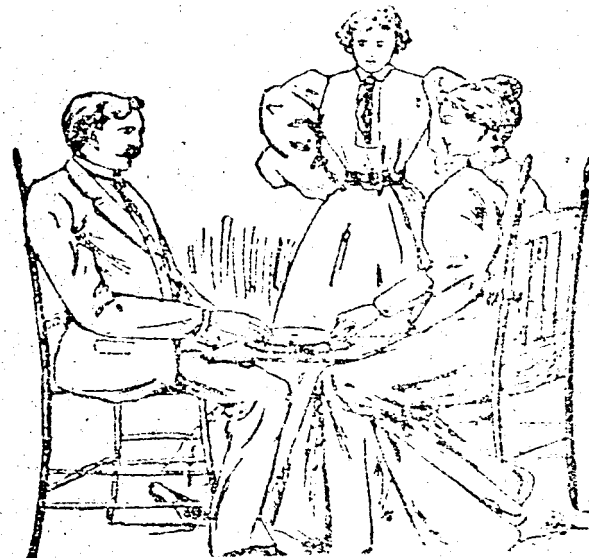
Now, if such imagination were
proven to be a true one, would it
not prove, after all, that the old
doctrine of predestination is a ter-
rible reality? How can those crane
flies avoid becoming railroad kings?
How can those gad-flies help from
becoming bloated capitalists who
fatten on the blood and sweat of
labor? How can those bee-killers
avoid the destiny of becoming war-
riors—or, at least, bulls and bears
in the stock market? And so on to
the end of the chapter. Now, we
have to face the facts that those
conditions and their representa-
tives exist on earth—but why they
exist is what puzzles me.

Will some Tallmadge, or some
eminent Ph.D., who is intimately
acquainted with God, or Infinite
Intelligence, or whatever power it
is that rules, creation, just make
the proper inquiry and give us a
tip as to the solution of this vexa-
tious problem.

Yours, with sincere sympathy
for the little bugs among those
big bugs,
J. MARION GALE.
Quilcene, Wash.

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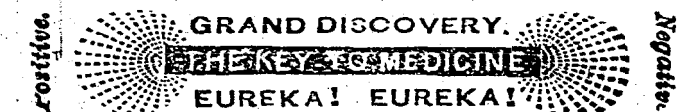
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Mrs. C. Parish, who has been ill for some weeks, passed quietly to the higher life last Sunday morning, at the ripe age of 87. The body was cremated at the Odd Fellows' Crematory on Tuesday—the Odd Fellows conducting the funeral ceremonies and taking full charge of the remains. Mrs. Parish is well known and appreciated by the Spiritualists of San Francisco for her devotion, intelligence and zeal in the cause of human progression and spiritual unfoldment.

Oakland.—Dr. Turman, Dr. Anderson, Mr. Young, Pres. Preston and other speakers told the audience assembled at Fraternal Hall on Sunday afternoon last, under the auspices of the Union Spiritual Society, "How to Become More Spiritual." Each took a different route, but all arrived at the same destination. In the evening Mrs. Stewart gave independent messages and read sealed letters to the entire satisfaction of the large audience present.

Don't Forget the Souvenir Jell-o Party by the Children's Progressive Lyceum Friday evening, June 14, at Occidental Hall, 305 Larkin St. What is it? Why, come and see. Admission, 25c.

A Camp-Meeting will be held near Oakland in August, under the auspices of the State Association. Particulars will be given in due time.

The Ladies' Aid Society are having very interesting sessions at headquarters, 305 Larkin St., every Wednesday afternoon at 2 o'clock. All are invited to attend and co-operate in the very laudable work of charity and helpfulness.

'Tis Beautiful Over There.

Talk of your flowers and roses of earth so fair,
But give us the spirits' portals decked in beauty rare.
Its realms are ever broadening into fields so grand;
'Tis just yonder, in the beautiful spirit-land.
Oh, mortals, hearken unto these things we say;
Unfurl your soul's inner beauty to meet the coming day.
DANIEL SIBERT, Applegate, Cal.

Sunday Meetings.—Mrs. R. S. Lillie gave an inspired lecture, and Mrs. Anna L. Gillespie psychometric readings, at Occidental Hall, 305 Larkin St., last Sunday evening. Next Sunday evening Mrs. Lillie will deliver a lecture at the same place.

Mrs. J. J. Whitney, at 1164 O'Farrell St., gave spirit messages and answered the questions of the investigators who filled the hall. These meetings are now suspended until further notice.

Mme. Young followed the lecture of Mrs. Sarah Seal with readings and messages, at Oriental Hall, 619 McAllister St.

Mrs. C. J. Meyer read flowers and answered questions at Friendship Hall, 335 McAllister St.

Thaddeus S. Fritz lectured at the Academy of Sciences hall, in the afternoon, on the Twentieth Century Gospel.

Mrs. Jennie Robinson gave tests at Woodman Hall, Oakland, last Sunday evening.

Eugene DelMar lectured at 10:30 a.m. at Golden Gate Hall, 625 Sutter St. Subject: "All is Good."

Mrs. Eberhardt gave readings and messages at 3250 22nd St.

John Slater gave tests at Scottish Hall, 107 Larkin St.

The Reading-Room and library, located at the Spiritualist headquarters, 305 Larkin St., are open every day, and Mr. W. T. Jones, the secretary, is there to welcome visitors.

Psychical Research Society.—The meetings held at Woodman Hall, Oakland, are a decided success. We extend a cordial invitation to all progressive people to unite with us. Mrs. Jennie Robinson of San Francisco occupied the rostrum Sunday evening and gave many convincing messages. All honest workers, when contemplating coming this way, are invited to correspond with me. C. F. VAN LUYEN, Chairman.

123 San Pablo Ave., Oakland, Cal.

Money sent in unregistered letters will be at the risk of the sender. We assume the risk if sent by money order, bank draft or registered letter.

The Mediums of San Francisco and vicinity will give a benefit seance at Occidental Hall, 305 Larkin St., Tuesday evening (June 18), the proceeds to be devoted to the Ladies' Aid Society for its charitable work. This will be a rare treat for those who desire to witness public phenomena through the best local artists, and the hall should be filled on this occasion.

The Oakland Spiritual Society met at 856 1/2 Isabella St. on Wednesday evening. Mr. Preston opened the services. Mrs. Palmbaum read the poem entitled, "Greater Works," by Browning. Dr. Palmbaum was entranced and gave spirit messages; then Mrs. Rebecca Stewart gave an inspirational lecture on "Spirituality." Mr. Preston closed with a short address that was much appreciated. Vox.

The Southern California Camp Meeting opens Aug. 11, holding until Sept. 11. Matters connected therewith are going on as rapidly as can be expected. Grounds were engaged and also some of the old permanent speakers and mediums. We would be pleased to hear from others if they so feel inclined. The grounds are beautiful and are located only a five-cent ride from the city. NETTIE HOWELL, Secretary, 139 West Fifth St., Los Angeles, Cal.

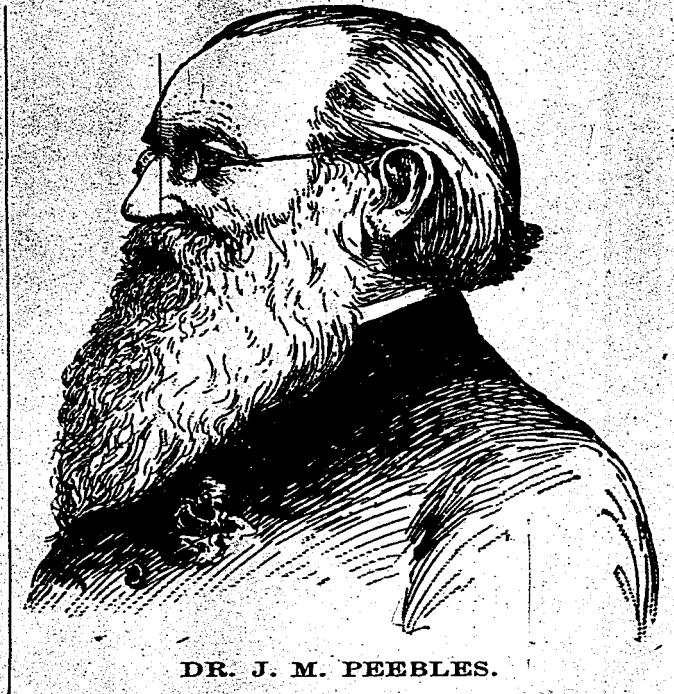
Oakland.—The Wednesday evening meeting at Loring Hall, under the auspices of the mediums of Oakland, is a success from every point of view. Mrs. Stewart and Mrs. Smith occupied the platform on Wednesday, June 5, and gave some excellent readings. Mrs. Cowell, being indisposed, did not appear.

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 22, 1901.

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THE BETTER VIEW.

If we talk of the good that the world contains,
And try our best to add to it,
The evil will die of neglect by and by—
'Tis the very best way to undo it.

We preach too much and we dwell too long
On sin and sorrow and trouble;

We help them to live by the thoughts we give,
Their spite and might to redouble.

For the earth is fair and the people are kind,
If once you look for their kindness;

When the world seems sad and its denizens bad,
It is only your own soul's blindness.

And I say if we search for the good and pure,
And give no thought to the evil,

Our labors are worth far more to the earth
Than when we are chasing the devil.

ELLA WHEELER WILCOX.

BORDERLAND.

Spirit Pictures.

The London (England) *Express* of May 24, 1901, contains an article on this subject, from which we excerpt the following:

Is it possible to photograph spirits?

The spiritualistic world in London is much exercised over this question. There is, however, no leaven of doubt in their minds. Not only can photographs of departed persons be taken, but it is claimed that they have been and are obtained. In Washington a Dr. Hausmann has convinced thousands of followers by his photographs of spirit forms.

In London Mr. H. Blackwell has obtained some similar results from the camera, and values his singular collection of over 70 specimens—relatives, friends and bygone celebrities—very highly.

Mr. Blackwell repudiates any suggestion that he is a dreamer or a visionary. He has led an active business career, and in earlier days was an amateur athlete, who carried off prizes in many a stiff contest.

In Dr. Hausmann's case spirit photography was the outcome of more than ten years' study. Mr. Blackwell's researches in the same field have been confined to a much smaller period.

Inhabitants of the other world show a remarkable readiness to face the camera once they have grown accustomed to it. When first the spirit appears to be photographed, the result is often nebulous or indistinct. After a few vis-

its the form takes more definite shape; and some of the spirit visitants are singularly distinct and recognizable.

An *Express* representative who recently attended one of these photographic seances found it an unusual experience in its very commonplaceness.

To the average man supposed spirits of the departed appear only at night, in the dim mystery of dusk or absolute darkness. Here, however, was broad daylight, with nothing to suggest the esoteric or the occult.

An ordinary photographic studio fitted with an ordinary camera, charged with ordinary plates (bought that morning at a photographic dealer's in Holburn, and initiated by the *Express* representative); an ordinary-looking citizen sitting as "medium subject" against an ordinary background—these were the conditions; with a benevolent looking old gentleman—the clairvoyant—as the photographer.

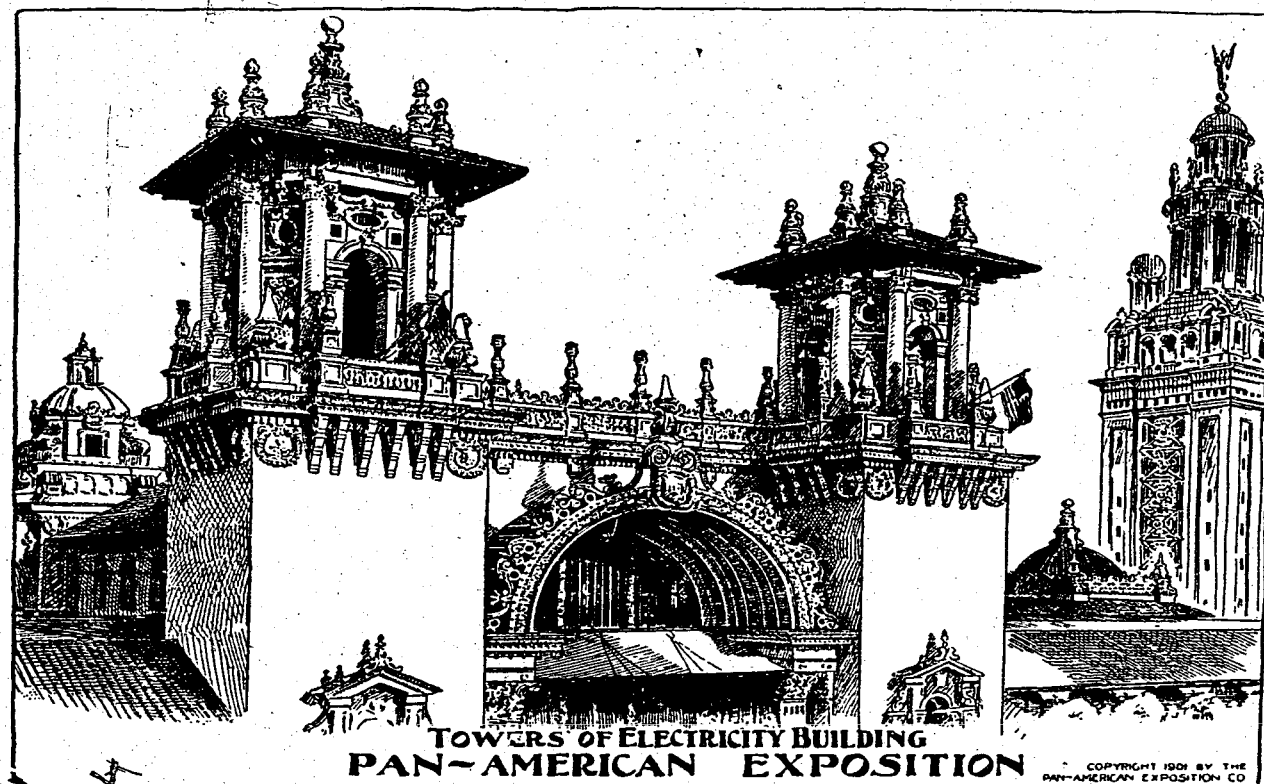
merely seven curious marks, technically termed "lights." These, however, were held to have an occult significance, and to represent magnetic force.

What is the good of it all? is the natural query of those who refuse to believe in such manifestations.

The answer is that it is a proof of the survival of the individual after death, for, as Dr. Phillips Brooks has it, "Death is not the end of life, but only an event in life." They assert that the spirits of the departed can, under certain conditions, become manifest to those who are sufficiently in sympathy with them, so as to show their interest in those still on this side of the veil, and their desire to establish communication with them.

Knocks at the Windows.

"I heard two knocks at the window and went to the door to let my son in, but no one was there." Such was the statement of Mrs.



Some half-dozen photographs were taken with the marked plates, and then the photographer and the *Express* representative proceeded together into an ordinary dark room to wash and develop them.

Of the half-dozen plates, as they were washed, four or five developed spirit figures beside that of the visible sitter.

One was of what appeared to be a clergyman; another a masculine head from which a trailing spirit veil descended to the floor; another a beautiful feminine face surrounded by a sort of aureole or foliated scroll.

Yet another was that of a graceful female figure in soft flowing robes and with the face of a ministering angel, hovering behind the sitter.

One of the plates had no spirit form on it; another contained

John Valentine to City Clerk Emig, of Bellevue. Mrs. Valentine had identified the clothing of the floater found near Bellevue as those of her son, William Valentine, and her grief was inconsolable when she became convinced of the violent death of her son, who left Cincinnati on the steamer Tacoma a few days ago for Blairsville, Ohio, to work in a brickyard at that place.

He was accompanied by a brother, but when the latter went ashore at Blairsville he learned that William had disappeared from the boat. No one had seen him for an hour, and his disappearance was a mystery.

Mrs. Valentine's statement was as follows: "I was awakened early one morning by rapping sounds on the window. I supposed that it was my son William, who was

accustomed to doing this upon coming home late at night. I went at once to the door, but no one was there. I at once was seized with the presentiment that some awful accident had befallen my son, and I could not sleep any more that night, and the next day I received word from my son at Blairsville that William was mysteriously missing.

"Nothing was heard from him until I read the account of the body of an unknown man found at Bellevue. The description given tallied to that of my son, and my worst fears were realized when I saw the clothing at Undertaker Cunningham's establishment. The garments are unmistakably those of my poor unfortunate son."—*Cincinnati (O.) Inquirer*.

Apparition in New Jersey.

The spirit of Peter Panquilli, who was shot last Easter Sunday, is said to haunt the big tenement house on Brook St., Patterson, N. J., where he was killed. Residents of the tenement and neighbors declare Peter has returned nightly to the scene of the murder and amuses himself by turning on the water faucets and otherwise misconducting himself. All the former occupants of the tenement have packed up and left, and every night a crowd gathers at the house to try and catch a glimpse of the spirit. Rapping on the walls, overturning of the few articles of furniture that remain in the house, and other usual accompaniments of spirit visitations, form part of Peter's programme.—*Each*.

Spirit Evidence.

People ask what we shall think of certain spirit evidence, or testimony, given through some medium. Formerly in early Bible times all testimony thus recorded was apt to be called "holy," "the voice of God," "an angel," etc., but modern researches go to show that the spirits have different opinions in the spirit world and often contradict each other, blunder, make mistakes, form wrong conclusions, and are as apt to get things right or wrong as people on the earth.

Mediums, if not perfectly developed, also have a tendency to attract spirits like themselves, and often unconsciously "color" or alter the original messages, but probably not more so than two people trying to similarly report messages under hard conditions. The best mediums, however, both in trance, slate-writing, etherization and spirit materialization, etc., are now doing wonderful work.

GEO. E. LOTHROP, JR., Boston.

Our Occult Forces.

CONCENTRATION, THE MASTER KEY TO PSYCHICAL DEVELOPMENT.

W. J. COLVILLE.

Among the many questions constantly arising within the minds of earnest students of the great psychical problems of the day, none occupies a more prominent or influential place than the theory or practice of the ancient occult art of concentration, by which is meant a disciplined ability to rivet one's entire attention and keep it definitely centered upon a given and well-selected object.

"I cannot concentrate, but I greatly wish I could," is a remark often heard from the lips of tyros in spiritual science, who have too low an opinion of their own mental faculties, and who take refuge from active exercise of their mental faculties on the plea of incompetency.

Though it is quite beyond the purpose and scope of a public lecture to enter into the intricacies of the science of occultism, it is not difficult on the public rostrum to outline some of the steps up which students must climb on their road to that supreme mastery over the lower elements of nature, attainment of which characterizes the true adept, be he or she a native of the Orient or the Occident.

Without committing ourselves to the slightest partisan advocacy of the peculiar methods common to any exclusive Eastern or Western cult, we shall endeavor to make plain the path which surely leads in the direction of adepthood, a term which rightfully means nothing other than well-earned control over the distracted conditions of the elastic atmosphere of the business and pleasure-seeking world.

The seers and sages of all climes and ages have emphatically declared in united chorus that there can be no victory for man over the crude discording ingredients of the contentious outer realm of conflicting physical phenomena, until the seeker after power has first acquired the ability to stem the tide of jarring passions and govern the ebb and flow of tidal emotions within his own individual economy.

While the ancients classified all the elements into four great divisions, Fire, Air, Water and Earth, the Occultists among them, not satisfied with exoteric manifestation, declared the esoteric significance of these elements to be, Affection, Imagination, Intellect and Appetite. The neophyte who seeks to become an initiate of higher degree, must, as a candidate for hierophantic honors, learn to govern these elements one by one until the fiery trial has been successfully passed, and imagination, intellect and passion are henceforth completely in subjection to enlightened will and purified affection.

In a very striking book called "The 3 Sevens," by Phelon, the four initiations are graphically outlined, and though in the course of a fascinating romance, the reader can hardly expect freedom from hyperbole, a sober vein of genuine, direct teaching of the most practical kind runs through the entire story. But it is not with the triumphs of the hierophant, but with the first strivings of the postulant, we have now to deal.

During the past 20 years the demand for simple, direct instruction on how to concentrate the thought on a desired object so as to gain ascendancy over all unwelcome distractions, has been sought on every hand, and though from the writings of the Christian mystics of Europe, and the Oriental Rishis and Yoghis, much general suggestion has been derived, much yet remains to be accomplished in the way of interpreting and simplifying the highly mysterious and often corrupted teachings which have been handed down through centuries of enforced concealment of esoteric knowledge from the multitude of mankind. The rapidly-approaching advent of a new era in thought and practice all over the civilized world is fast bringing to the front a vast collection of heterogeneous, rather than homogeneous information concerning man's inherent possibilities and how to utilize them.

Whatever else Mozart, Handel, Beethoven, Mendelssohn and all the rest may have done in addition to musical composition and rendition, we virtually ignore. They were musicians *par excellence*, and as such they live and will continue to live. So with Raphael, Murillo, Rubens, Turner and a host of others; we have but

to call their names and splendid paintings at once adorn the walls of our mental picture galleries; and should we turn from art to science, to philosophy, to religion, to statesmanship, it would still be the same. Greatness does not seem diffusible over a wide area of accomplishments, except in the rarest instances; it is concentrated upon a given work and shows its power by the very intensity of its devotion to a single aim. Yet great men and women can be versatile.

Genius is not narrow-minded or one-sided; it has, however, in every instance an irrepressible disposition to dwell on some one object to the exclusion of all others as a center toward which all available material must converge and from which the vital streams of living energy contained within the ego must diverge.

But some of our querists will say: "You are doubtless correct in your description of exceptional personages, but we do not class ourselves with Bach or Wagner, nor with Victor Hugo or Wm. Gladstone; we are only common, everyday folk, whom the Bible speaks of as hewers of wood and drawers of water." What word of encouragement or practical advice have you for us, or does your idealistic philosophy adapt itself only to the beacon lights of history?

The Spiritualist who is satisfied with simple demonstration of spiritual power in a phenomenal way, through occasional mediumship, often rests content with far less than it takes to satisfy the more ambitious members of the spiritualistic fraternity, and whatever may be said of self-styled physicians pro and con, all must agree that mental healers of the various schools, and also all students of Theosophy, as well as hypnotism, desire to develop from within themselves a commanding power over the forces of nature around them.

There is an exact analogy between the manner in which man gains control over the earth and over the finer and subtler elements of the unseen planet—and, indeed, analogy is almost too poor a word, as the stronger term homology will often better apply.

Examples of concentration of desire, then of attention upon some one definite pursuit, are so numerous that it would be useless to attempt to designate even the best-known examples. Suffice it to say that we cannot call to recollection a single really eminent man or woman without instantly connecting the name with some especial line of greatness. Mention the great musical composers, and we think only of music when we dream about them.

Our invariable reply to all such interrogations—and we are often flooded with such—is: Greatness can be mentioned in connection with every kind of honest and honorable occupation, and as the good of organized society depends upon the well-being of all members of all branches of industrial occupation, we cannot rightfully discriminate in favor of one class of industrialists as against any other.

Just so long as work of any kind needs to be done, the doers of it are entitled to eminence in their respective circles according to the devotion to human interest with which they ply their special tasks. Two great propositions we will now lay down, the first of which is that every human being is capable of uniting himself with the spiritual realm or unseen universe by means of desire, united with expectation steadily concentrated upon that particular spiritual reality with which he desires to ally himself most.

The second is in following out any line of action, even to the humblest, it is possible to mentally advance in the direction inwardly desired while the hands are occupied in performing tasks of a totally different character. We must now seek to illustrate this double track and explain the parallel lines of advancement along which the individual spirit can move harmoniously with mind above and feet below.

To make this reasoning clear, it becomes necessary to refute a wide-extended fallacy, which is to the effect that in order to advance spiritually, people must retire into solitude, give up all the ordinary pursuits of life and live almost like hermits, whether they follow the austere practices of the anchorites of the desert or drone away their days in the luxurious retreats provided for aristocratic devotees at the shrine of superficial psychism.

The recluses of the wilderness are not to be despised, for they are marvelous examples of fortitude and indomitable perseverance in

carrying out the most difficult tasks they have set themselves to perform. But however ready we may be to credit them with tireless energy and amazing devotion to a chosen cause, we cannot argue that their efforts are wisely directed, or that they do any real good to themselves and others by a process of self-mortification which eventually ruins the physique and impairs the brilliancy of the intellect.

First among all the many requisites for spiritual culture of an ennobling sort, must be placed perfect healthfulness of mind and body. Whatever savors of eroticism in thought or practice must be rigorously excluded from the exercises performed with the end in view of giving free expression to latent psychical endowments. To be *normal* is well, to attain to *supernormal* heights is still better, but *abnormality* is never to be desired. The tendency to hysteria, neurasthenia and other complicated nervous troubles does not spring from the proper cultivation and wise recognition of psychic gifts, but only from the misuse thereof.

To concentrate the mind upon an unworthy or depraving object is, of course, unwholesome, and while the wrong side of a subject can be demonstrated equally with its right side, it would be futile to urge that because good suggestions are certain to produce healthy consequences to those who are the subjects of them, therefore mental suggestion in its entirety is free from dangerous or erroneous elements.

The *Popular Science Monthly* for July, 1896, contains a clearly-written article on "Suggestive Therapeutics," in which the writer points out the useful and influential part now assigned to certain phases of mental treatment among progressive physicians of the leading schools of medicine in this and other lands, for though repudiating as childish some of the speculative theories of Christian Scientists and some others who advocate an abstract system of impractical idealism, he contends that especially in neurotic cases, great good is often wrought through the agency of right suggestion. Prof. Elmer Gates (of Washington), Henry Wood (of Boston) and other well-known authors and experimentalists have explained very fully in some of their writings and by means of conversations with influential reporters for the press, their practical working methods for inducing improved mental, physical and moral states through the agency of externalized mental suggestion.

Concentration of mental gaze without any physical assistant is quite sufficient, but in order to simplify the means whereby this may be brought about, we gladly acknowledge the relative value of external aids, even such as crystal-gazing and others often employed to facilitate mental processes. Concentration is always easy in proportion to the amount of affectionate interest felt in the object upon which the mental gaze is riveted; therefore it matters not whether the object steadily dwelt upon be a person or a theme; exactly in proportion to the regard you have for him, her or it, will be the facility with which you can concentrate your attention thereupon. All pure artificial aids to concentration are useful because they serve to attract the attention away from what might otherwise cause disturbance.

Never attempt to perform the impossible feat of fixing your attention upon nothing, for the very word conveys no intelligent idea to the mind.

The habit of concentration can be perfected either by contemplating some definite form, such as a tree, a landscape, a bird, a flower, a work of art, etc. Or, as Mr. Wood proposes in "Ideal Suggestion Through Mental Photography," by holding a sentence within easy reach of the eyes, especially if this sentence be emblazoned on the wall in an attractive manner, and particularly if an illumination be resorted to so that the letters stand out like gas jets or electric lights. Upon these aids to concentration we do not attempt here and now to dwell, and we doubt not that all who are specially interested in that phase of the subject, which is only rudimentary, will experiment to their own satisfaction in the best way they can.

In the second chapter on this subject we shall seek to explain that most important branch of this always fascinating theme.

[Continued next week.]

Universally, the Divine is Infinite Perfection; but, locally, the Divine must be evolved from its lowest to its highest degree of perfection.

What Difference is it?

MRS. C. K. SMITH.

A large number of liberal churches in Chicago, such as Church of the Messiah, Church of the Soul, Church of the Redeemer, All Souls' Church, teach Spiritualism. Now, suppose they were all called Spiritualist societies, would they not have to be distinguished by some other title, such as liberal, Spiritualist, progressive, high or low? Where would be the difference in reality?—all holding forth, exactly as they do now, under the heads of Unitarian, Universalist, Jewish, Spiritualist, etc. There must needs be distinctions, some wanting only tests; others the Philosophy.

Real Spiritualism includes not only the best that is known, but the best that can be known; there is no stopping-place! But if a society chooses to stop with the tests, desiring nothing higher, after being abundantly convinced that friends called "dead" still live, such may have some designation to imply the same.

Being enrolled as a member of a Spiritualist society does not make one a Spiritualist, any more than joining a church makes one a Christian. Many have a name to live when they are dead; others are divinely alive without having the name. Even some who are called *infidels* are more Christ-like than others called Christians, Spiritualists, or Theosophists. A real Christian, a true Spiritualist, or genuine Theosophist, feels nothing but love for all God's creatures, whether inside or outside of any organization. For the multiplication of such worthies we should devoutly labor.

Should not the growing liberality of the churches, as Brother Newman once said, be a cause for rejoicing by all liberal-minded and truth-loving people? The cause of Truth, the cause of Spiritualism, is not dependent upon any one organization or "ism." Like the sunshine, truth enters all the avenues of admission, with no reference to the name. Wherever a human heart is open to conviction, truth will enter, without respect to persons or creeds. "Other sheep have I who are not of this fold."

San Diego, Cal.

The Spiritual Rostrum.

SARAH E. WALKER.

The Christian Scientists are erecting temples all over the land and paying good salaries to their pastors, yet their organization is not as old as ours. Look at the strides made by the Mental Scientists and the Theosophists! They have had no phenomena presented on the platform, but simply lectures; this makes a strong force. The attendance is not composed of curiosity-seekers, but those who convert and bring in their friends, thus increasing the attendance and interest. Only those interested will patronize a paper or contribute to build a hall and support a lecturer.

Why the lack of interest among Spiritualists? Because people investigate Spiritualism generally with a fraudulent medium at first, for that class give the most startling evidence, such as a true medium cannot give. After a time, the investigator discovers the fraud; then in the degree of his enthusiasm at first, so is he dis-

gusted and turned against Spiritualism.

Were it not that I have received occasional rappings when alone, and heard voices and seen faces, I would also conclude that the whole thing is a fraud. I believed in it all at first. Matters then aroused my suspicion, and I called upon my spirit-friends to guard me against the frauds.

Unless this fraud element is eliminated, Spiritualism cannot prosper, for no good can come of deception. The papers must denounce all such fraudulent practices, or will all become bankrupt.

Let the rostrum be filled by lecturers who will lift the people to a higher moral and spiritual plane; then we will soon have a following of earnest interested people who will be willing to help support the Cause, as members of other cults do.

Lincoln, Neb.

Modern Heroines.

J. P. COOKE.

For the present, I mean by "heroines" those who wish to actively help forward the world of humanity; those who wish to encourage and assist; to give hope, life, assistance, human gentleness and sweetness, instead of mere criticism or sarcasm on the efforts of others, who may wish, in quietness and without any ostentation or "flourish of trumpets," to encourage well-doing.

Many persons are kept from doing good, through shame, timidity, or false seeming modesty. They fear the ridicule or the sneers of false friends, or the cheap sarcasms of the "critical." Strength of character, the capacity to do the right thing, is not helped by this sort of diffidence. A child shivering in the wind by the water-side, when it should enter the water and exercise or swim, is not a hopeful sight.

It was Charles Sumner who said: "I honor any man or woman who in the conscientious discharge of their duty dares to stand alone. The world, with ignorant, intolerant judgment, may condemn; the countenances of relatives may be averted, and the hearts of friends grow cold; but the sense of duty done will be sweeter than the applause of the world, the countenances of relatives or the hearts of friends."

It is this sense of "duty done" that I would urge upon all. Do something; keep on doing something that is worth doing—something that ought to be done, and you will, insensibly, grow into being somebody. You will grow, not in vanity, but in self-respect. You will cease the life of mere vegetation and grow into the right apprehension and actuality of your own being.

Accomplish something worthy. Think of the blessing it will be to your heart in future hours of sadness or of sickness. What comfort there is in the thought! When you are lying helpless in the trance of "death" and the angels come to question you, these truthful witnesses will not ask you what fortune you have amassed; what lands you own; but, "What good deeds have you sent before you? What have you loved unselfishly?"

This is rational Spiritualism; this is spiritual religion, attained by the use of our reason, in which the mind of the Infinite is reflected in the mind of the finite. It is subject to no authority but the mind

and conscience of each individual. He must act in freedom, because only when he is so acting can any of the conclusions of the mind be just and true. Rational Spiritualism is free, positive, practical. It is the product of our highest intuitions, experiences, observations, reflections and studies—unrestrained by creeds or dogmas, or by any of the tricks by which priestcraft chains the soul to error, and seeks to chain down to earth and darkness.

Spiritual religion uses, with respect, whatever it finds true, wherever it finds it; but it rejects the claim of any pretended authority of church, council, book, creed or religious "trust" to over-ride the sincere convictions of the private mind. The only revelation of truth is the impression which it makes on each private heart and conscience.

Our personality depends on—Love! Love is the motive or inspiration to right effort. In our human nature, voluntary action always springs from a feeling and is founded upon a thought. "The person is a unit, and in the unit of consciousness are always involved these three aspects—thought, feeling and will." There is always involved this triple aspect of personality. Thoughts not translated into actions are null and void, like last year's waves on the lake.

Without the will to do, nothing will be done, and without feeling that the object is of some importance and is capable of enlisting our sympathies, the motive and impulsion of feeling will be lacking. Love, if not the law of life, is yet, very certainly, a law of life; and a law of life which has guided some of the noblest human souls to the pathway and realization of "duty."

Whatever you set about, tune your mind up to "concert pitch." Be in earnest about your work, and in this way you will soon be astonished to find that you can stand on your own spiritual feet. Be self-reliant.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a "heroine" in the strife!

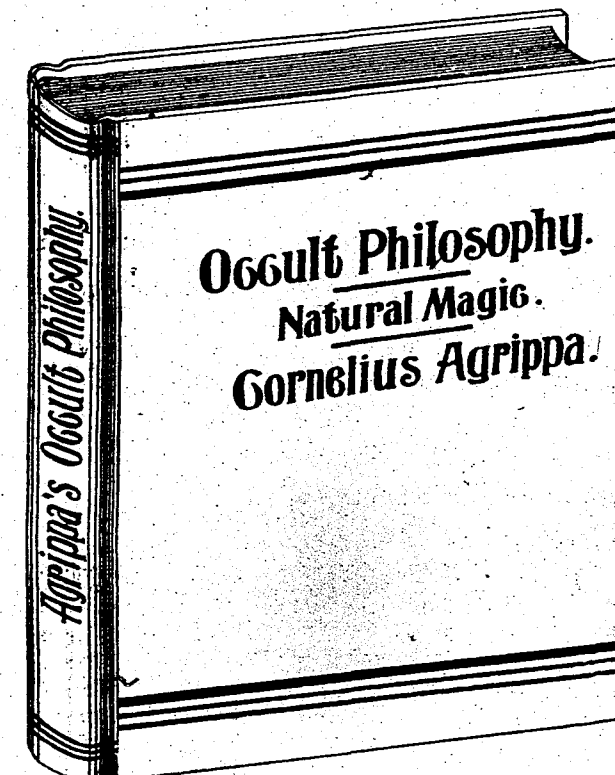
Have Good Thoughts.—Sweet and kindly and loving thoughts must make for the harmony even of the body itself. Sour, unkind and hateful thoughts must disorder the secretions and poison the blood and disarrange the vibrations of our bodies. It cannot be otherwise. Mental serenity must produce physical calmness. Moral pureness must work toward physical cleanness. To be right, then, in the soul must be the first condition of being right in the body. There must be therapeutic potencies in spiritual thoughts and emotions. If God, the Eternal and Infinitely Good Being, is the heart of the creation, then the inner spring of all its forces must be moral and spiritual energies. As with the Universe, so with the human body and mind. If a man can make himself habitually right in his thought and desire, right in his will and purpose, he must become right in the tissues built up out of the mind's action. "Seek ye first the Kingdom of God, even his righteousness, and all other things—matters of health as well as of character—will be added thereto."—Rev. Heber Newton, in *Mind*.

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LESSONS IN MENTAL SCIENCE, by Anna Valle Switzer. 40c.

RATIONAL MEMORY TRAINING, by B. F. Austin, B. A. 164 pp. 30c.

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The Science of Sociology, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 184

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

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Between 10th and 11th Streets.

THOMAS G. NEWMAN,

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JUNE 22, 1901.

Japan is a so-called "heathen" country. Its religion is Buddhism, and yet, says the *Christian Register*, the higher ideals of civilization seem to have been accepted by the statesmen and warriors of Japan. Is it not a pitiful thing to see the press of Japan protesting in the name of our common humanity against the crimes committed in China by the representatives of so-called Christian nations? Is it not a spectacle to wonder at, that the Japanese army in China ranks with those who are foremost in the observance of the rules of civilized warfare in their relations with non-combatants?

Vibraton.—Everything in the universe is the result of vibration. Thought is consequent upon vibration forming a varied sound, color, etc. A correspondent wants to know what books to read on this subject, so as to get correct ideas, and we would recommend "Light and Color," by Dr. Babbitt, \$5.00; "Vibration," by T. J. Sheldon, 50c; "Harmonic Vibration," by Prof. F. King, \$2.00; "Astral Life," by C. W. Leadbeater, 40c; "Vibration, the Law of Life," by H. W. Williams, \$1.25. If these are wanted by mail, add 10 cents to every dollar of the price, for postage.

The Influence of mothers upon their offspring is much greater than is generally supposed. This fact is very forcibly shown by Mr. Tufneil in a recent school report. "I was informed," he said, "in a large factory where many children were employed that the managers before they engaged a boy always inquired into the mother's character, and if that was satisfactory, they were tolerably certain that her children would conduct themselves satisfactorily. No attention was paid to the character of the father."

Talking with Mars.

Tesla's observations on Pike's Peak (supposedly to be with Mars) find some support in recent phenomena observed in the Pyrenees Mountains (between France and Spain), by Prof. Pellew. He finds rhythm and groups of electrical disturbances, 2.3.7, repeated several times.

These facts, however one may undertake to interpret them, are of such curious interest that it is gratifying to learn from a letter of Mr. Pellew's, published in *Nature*, that they are not to be allowed, as so often happens in such cases, to stand isolated and unsupported. Two additional instruments are soon to be set up in the Department of Basses Pyrenees for the purpose of catching and recording similar disturbances at different points. Mr. Pellew's idea is to determine whether the phenomena he has observed are confined to one locality, or are general and widespread through the atmosphere. If this can be simultaneously detected at several distant points, they will naturally assume great importance, and an explanation of their nature will be eagerly sought.

The Devil is the prime factor in the religion of the present day. To repair the damage he has done to the world is the scheme of redemption. This gives employment to thousands of priests who endeavor to propitiate an angry God, and counteract the machinations of the devil, whose only aim and object is to frustrate God's plan of redemption and ruin man; and then he finds diabolical delight in torturing him forever, out of spite and remorseless revenge.

The spiritual philosophy shows that the devil is a myth, and a burning hell of fire and brimstone is a delusion. Man reaps what he sows, and he alone is held responsible for any wrong done, and reaps for it a just reward.

Thought.—A knowledge of the dynamic power of thought increases the sense of moral responsibility a thousand-fold, says the *Flaming Sword*, and then adds: It is pertinent to inquire how far a man may be the product of his neighbors' thoughts. Have they not met him constantly with the belief that he possesses certain unpleasant qualities? Has he not responded to the idea which some chance word or act of his led their imagination to form, so that the faults they deprecate should be laid to their own charge? If they would fix upon the highest attribute of his nature, hold this in mind and make it prominent, what changes might not be wrought in him!

Prof. Lockwood will deliver several illustrated lectures at Lily Dale camp, on "The Data of Spiritualism and its Phenomena." The camp will open on July 12.

Phenomenon of Levitation.

Col. De Rochas, in the *Annales des Sciences Psychiques*, has an illustrated article on "The Levitation of the Human Body," in which he alludes to a brochure published by him in 1897. The article is too long to publish entire, but a few extracts therefrom may be interesting to our readers, as showing especially the advances that investigation along the line of occult phenomena are making in France among scientific men. He alludes to accounts of witchcraft in which this phenomenon is said to appear—the Seeress of Prevorst and Dr. Kerner's observation of the same; also the experience of the medium Eglinton in Russia, published in the *Medium* in 1886. The following taken from a German journal, *Gegenwart*, published in Vienna, is interesting:

A Catholic priest—one Sunday entertained his hearers in the church Sainte-Marie, at Vienna, by telling them of the constant protection which the angels afforded to the faithful entrusted to their guardianship, and this in language full of exaltation, with illustrations and an unctious and eloquence which profoundly touched the hearts of those gathered about him.

From the commencement of the sermon, a young girl of about 20 years of age manifested all the signs of ecstasy, and soon, says an eye witness, with arms alternately crossed and raised towards heaven, her eyes fixed on the preacher, she was noticed by everyone to be rising gradually and remaining more than a foot from the floor until the close of the sermon. It was asserted that the same phenomenon occurred some days before at the moment when this young person received the communion.

A letter from the Abbe Petit, who has the courage of his convictions, is in substance as follows:

What is important to discover in all these phenomena is the cause which produces them. This cause being complex, as in agencies of this nature, ought to be investigated by the subject himself at the same time as through an intermediary, if the phenomenon is produced through the agency of another medium; and it is a duty for him to study his own sensations so far as he can, if he is himself the medium.

In what concerns levitation, I have experienced it in two ways in church: Once, it was a simple lightening of the body, which I attribute to the dilatation of the astral body; once I was transported.

I felt, in the first case, a creeping sensation, which was intense in my hands and feet, with the sensation of a force which was escaping; in the second case the sensation was quite different—it seems to me that an external force was drawing me towards the altar.

I think that, in the case of the transportation, the mediumistic force of the subject yields to a superior force which draws it on. If fright had not seized me, I should not have come down, but have passed above the railing of the chancel. My terror was so great that I came near being sick.

It costs me an effort to talk about myself, and I do so with repugnance; but it would be desirable if

persons to whom such occurrences happen (whether accidental or not) would make a frank avowal of them in all sincerity. This avowal is very painful; and so the greater part conceal such events carefully, so as to avoid the reputation of being "hallucinated" or "visionaries."

In all cases, no one of these phenomena is miraculous. Nothing in these facts, which unfortunately heat the imagination, is produced in opposition to the laws of nature, but all arise from a superior law which we shall be able to formulate. It will be necessary, without doubt, to have numerous other experiences before reaching such a result! What is disconcerting about it, is that the best theories are all at once overturned by an unknown factor which it is impossible to determine.

Dr. Nicolas Saint Angelo, a physician at Venosa, in Italy, also contributes his experience, which, in brief, is as follows:

In connection with Professor Ferri, a savant in philology, on a Thursday in the first days of November, 1893, in Rome, at the house of one Allegiani, a seance was held. It was about 9 o'clock in the evening when we took our places at a large and heavy table (around which were seated the persons with the medium Ruggieri)—I at his left hand. The light having been lessened, the phenomena were immediately produced. The strokes and raps which were heard coming from the furniture and corners of the room were terrifying; heavy objects were carried rapidly from one end to the other of the room; the circle which had been formed was maintained without interruption.

We made the darkness complete. Ruggieri began soon to struggle, as if a prey to almost titanic pushing, while his left hand was always held in my right hand, with the view to avoid breaking the circle. It was then that Ruggieri, having left his seat, began to rise. I held him firmly, but feeling the floor fail under my feet by reason of the ascension, all the time becoming more pronounced, of Ruggieri, I fastened myself to his arm, and was thus drawn upwards with him—raised, in fact, to a height of three metres (about 10 feet) from the floor, to such a point that I distinctly touched the chandelier (which hung from the center of the ceiling) with my feet. In the descent, on light being made, I found myself on my knees on the table, without the least accident.

Other instances are added from reported cases of "sorcery" in the 18th century and the remarkable case of Santa Theresa. Reproductions of paintings showing levitations of saints are given place in the article.

Discontent everywhere prevails—in every land and in every condition of life. Some call it "Divine Discontent," but that is a misnomer. Unrest, worry and discontent may point heavenward in the result, but they are not "divine." Man's birthright is joy, peace and tranquility.

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The Reviewer.

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THE SYMPHONY OF LIFE — a series of constructive sketches and interpretations by Henry Wood, author of Ideal Suggestion, Studies in the Thought World, The Political Economy of Humanism, etc. Fine cloth, gilt top, fine laid paper, rough edges, 300 pages. Boston, Mass.: Lee & Shepard, publishers, 202 Devonshire St. \$1.25. For sale at this office.

Mr. Wood already has a wide circle of readers, his former books, six in number, having passed through from three to thirteen editions each. He stands at the forefront among writers upon the new philosophy of life, spiritual evolution, sociology, and other advanced thought.

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FROM POVERTY TO POWER, by James Allen. London and New York: L. N. Fowler & Co. 189 pp. Price, \$1.00. For sale at this office.

This book treats in an entertaining and instructive manner the problems of poverty and sickness and how to rise above such conditions. The author says in his introduction: "I dreamed of writing a book which should help men and women, whether rich or poor, learned or unlearned, worldly or unworldly, to find within themselves the source of all success, all happiness, all accomplishment, all truth."

The book is in two parts, and among the subjects treated are: The Lesson of Evil; The World a Reflex of Mental States; The Way out of Undesirable Conditions; The Silent Power of Thought—Controlling and Directing One's Forces; The Secret of Health, Power and Success, etc.

The Occult and Biological Journal for June in its contents has the following: The Purpose in the Creation of the World, Man a Miniature Sun, Divine Wisdom, The Central Vital Truth, etc. Apple-gate, Cal. 15c.

The experiences of Israel in the Wilderness symbolize the experiences of all who, though wishing to go forward, are still casting lingering looks behind. A forty days' journey is lengthened into a forty years' wandering, because one nostril is sniffing the Egyptian baked meats, while the other is inhaling the odor of the fruits of Canaan. "Fate Mastered—Destiny Fulfilled," by W. J. Colville. Price, 35c.; postage, 3c. For sale at this office.

THE CONQUEST OF POVERTY, by Helen Wilmans. Price, 50c. For sale at this office.

Camp-Meeting Dates.

Cassadaga, July 12 to Aug. 25. A. E. Gaston, Sec., Meadville, Pa.
Grand Rapids, at Briggs Park, June 30 to July 28. Thos. J. Haynes, Sec., 166 Scribner St., Grand Rapids, Mich.
Summerland, Cal., July 21 to Aug. 6. Wm. P. Allen, Sec., Summerland, Cal.
Sunapee Lake, at Blodgett's Landing, Newbury, N. H., Aug. 4 to 18. Mrs. Addie M. Stevens, President, Claremont, N. H.
Ashley, O., July 14 to Aug. 4. W. F. Randolph, Sec., Ashley, O.
Clinton, Iowa, July 28 to Aug. 25, at Mount Pleasant Park.
Mantua, O., July 28 to Sept. 2. Lucy King, Sec., Box 45, Mantua Station, O.
Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.
Hazzlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.
Central Iowa, June 23 to July 7. Daniel Davis, Oskaloosa, Iowa.
Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.
Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich.
Grand Ledge, July 28 to Aug. 25. Geo. H. Sheets, Grand Ledge, Mich.
Rogers Park, June 30 to July 28. Thos. J. Haynes, Sec., 166 Scribner St., Grand Rapids, Mich.
Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.
Lake Pleasant, July 28 to Aug. 25. Albert P. Blinn, Sec., 603 Tremont St., Boston, Mass.
Vicksburg, Mich., Aug. 2 to 25. Jeanette Frazer, Vicksburg, Mich.
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On the Top of the Hill.

Live out on the hill-top,
In Truth's glorious light!
Drink in the strong sunshine,
Nor fear for the right!

'Tis safe in God's keeping;
Do thou thy brave part,
To speed His swift coming
To each world-wearied heart.

Live, live in the sunlight!
God meant it for thee.
In the warmth of His love
Be thou happy and free.

The way may seem dark, but
The light shines beyond
The shades which affright thee,
Oh, faint heart and fond.

Leave fear all behind thee,
Let thy soul have its way;
Trust the God of thy being
To lead on to the day.

Trust the good everywhere
To conquer the ill;
Pitch thy tent in the light
On the top of the hill.

FLORENCE SHAW KELLOGG.
Fay, Kansas.



The Editor is not responsible for the opinions of correspondents.

Lily Dale Picnic.

TO THE EDITOR:

The picnic for 1901 opened on Friday, June 7, with a lecture by Mattie E. Hull, urging the value of faith in ourselves and the Cause, as against the contagion of pessimism. She emphasized the fact that Spiritualism is steadily rising in public favor and influence, and that the nightmare of frauds is mostly a dream; that the good and true is dominant and the bad and false incidental. She spoke for the value and utility of organization as the only way to success in co-operative work, and the educational helps, so needful and so much neglected.

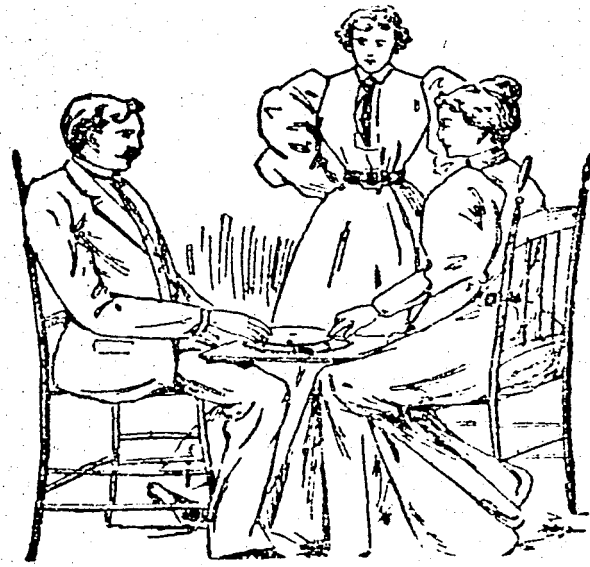
Saturday opened with a ringing lecture by E. W. Sprague on organization and the work of the N. S. A. He insisted that Spiritualism never stood on so firm a foundation as to-day. It never held so strong an influence in the minds of cultured people. He related a significant incident, that ought to be an eye-opener. In the State of Indiana a Spiritualist, having no heirs, bequeathed his estate of \$600,000 to Spiritualism. But there could not be found in the State a chartered society competent to receive the money! As a consequence, the \$600,000 was lost to Spiritualism and went to the State of Indiana. Mr. Sprague said the N. S. A. had demonstrated that organization of Spiritualists can be, and is a success. He and wife organized 24 societies in 17 weeks, in Indiana, and they averaged a membership of 30 each, all being in good working order. He spoke with power and effectiveness, and his audience responded with a collection of \$11.00 for the N. S. A.

Moses Hull delivered a strong discourse in the afternoon upon the historic evolution of the New Testament. He said the four gospels were selected out of a large number, and canonized by direct spirit manifestation, if the priests told the truth.

Sunday forenoon the session was turned into a symposium, in which A. J. Weaver, Carrie E. S. Twing, Mattie E. Hull, Mrs. H. T. Stearns and E. W. Sprague made the hour echo with live thoughts and vigorous and genuine mediumship.

LYMAN C. HOWE.

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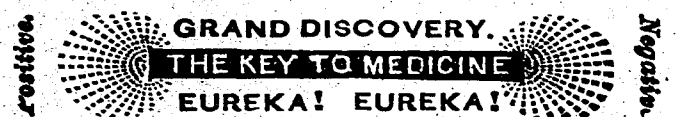
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Miss Edith Carpenter (niece of Mrs. R. S. Lillie) has now returned to St. Paul, Minn., after having spent six months in San Francisco very pleasantly.

Mrs. Salome Cowell will attend the Los Angeles camp next August, and remain there four weeks. Her address while there will be, "Care of S. D. Dye, 1314 West 5th St., Los Angeles, Cal."

Rummage.—If you have clothing, pictures, furniture, etc., to donate for the Ladies' Aid Rummage Sale, please send postal to the secretary, Mrs. A. E. Wadsworth, 293 Jersey St., and they will be called for.

The Lyceum Party last Friday was a success, there being a large attendance, and the souvenirs and the Jell-o being pronounced all right.

Dr. Geo. W. Carey has gone to Los Angeles to conduct classes and lecture on "The Science of Being" and kindred subjects. He is a fine lecturer and should draw large audiences. He has Books for sale and will take subscriptions for the PHILOSOPHICAL JOURNAL.

Loring Hall, Oakland.—There was a fine audience last Wednesday evening. The mediums present (Mrs. Cowell, Mrs. Stewart and Mrs. Smith) were at their best, and everybody went home well pleased. These meetings are held every Wednesday evening.

Spirit Messages were given to a good audience last Sunday evening by Mrs. Eberhardt at 3250 22nd St., between Mission and Valencia Sts.

Occidental Hall.—Mrs. R. S. Lillie occupied the lecture platform at the State Association meeting last Sunday evening, and gave one of the finest spiritual lectures of the series, taking for her theme, "Sometime." Mr. Gillespie sang one of his spiritual songs, accompanied by Mrs. Sadie Cooke. On Sunday evening, June 23, will probably be the last opportunity to hear Mrs. Lillie for some months.

The Southern California Camp Meeting opens Aug. 11, holding until Sept. 11. Matters connected therewith are going on as rapidly as can be expected. Grounds were engaged and also some of the old permanent speakers and mediums. We would be pleased to hear from others if they so feel inclined. The grounds are beautiful and are located only a five-cent ride from the city. NERTIE HOWELL, Secretary, 139 West Fifth St., Los Angeles, Cal.

Oakland.—The afternoon meeting of the Union Spiritual Society at Fraternal Hall last Sunday was opened by Dr. Stewart, the subject being "The Charity of the Human Mind." Dr. Anderson, Mr. Young, the President and others followed, after which Mrs. Stewart gave some well-recognized messages. She also gave messages in the evening to a large and well-pleased audience.

The Reading-Room and library located at the Spiritualist headquarters, 305 Larkin St., are open every day, and Mr. W. T. Jones, the secretary, is there to welcome visitors.

Universal Spiritual Association.—The theme for discussion in Templar Hall, 909 Market St., last Sunday was "Vanity." The discussion took a wide range, but was held well in hand by the efficient chairman, Mr. Frederic Gustavson. The excellent music by Miss Freddie Lee is one of the principal attractions.

The First of a series of monthly meetings, under the auspices of the Mediums' Protective Association, was held at Mme. Young's hall, 619 McAllister St., on Friday evening, June 7, a fair audience being present. Mrs. Sarah Seal presided and opened the meeting with a few remarks. The following mediums occupied the platform, giving messages and tests: Mme. Young, Mrs. G. W. Shriner, Mrs. H. Griffin and Mrs. Jennie Robinson. These meetings will be held hereafter on the first Friday evening of each month, at the same place. J. T. ROBERTS, Sec.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. 50c. For sale at this office.

Mme. Young's demonstrations of spirit return last Sunday evening, at 619 McAllister St., followed an excellent lecture by Mrs. Sarah Seal. Professor Young, assisted by Professor Bothwell-Brown, furnished fine music, charming the audience.

Mrs. Jennie Robinson, through her guides, gave messages from the spirit-world last Sunday evening at Woodman hall, Oakland. There was a good audience and all were pleased.

The Psychical Research Society of Oakland extended a vote of thanks to Mrs. Jennie Robinson for the able manner in which she fulfilled her engagement. Many strangers have been benefited by her spiritual messages. We take pleasure in recommending her to any society wishing a reliable medium. At 2:30 p.m. we have short talks on interesting topics, followed by spiritual messages from local mediums. Sunday, June 23, at 8 p.m., Mrs. K. Lester of San Francisco will occupy our rostrum. C. F. VAN LUYEN, Chairman.

"Self" was the theme of an eloquent lecture given at Golden Gate Hall last Sunday morning by Eugene Del Mar, before the Mental Science Temple, which convenes there every Sunday morning.

Personals.—Mr. D. G. Jewett of Healdsburg spent a few days in San Francisco.

Mr. F. H. Parker, of Santa Cruz, has returned from a trip to the Eastern States, where he has been for the past three months on business.

The Oakland Spiritual Society met as usual Wednesday evening at Dr. Palmbaum's residence, 856 1/2 Isabella St. Mrs. Palmbaum read Mrs. Elizabeth Barrett Browning's "Winter Fled." Mr. Preston gave an invocation, after which Dr. Palmbaum gave spirit messages (all being recognized), and he also gave very fine character readings while he was deeply entranced. Mrs. Boobse gave a few tests, and Mr. Preston closed with an invocation. Vox.

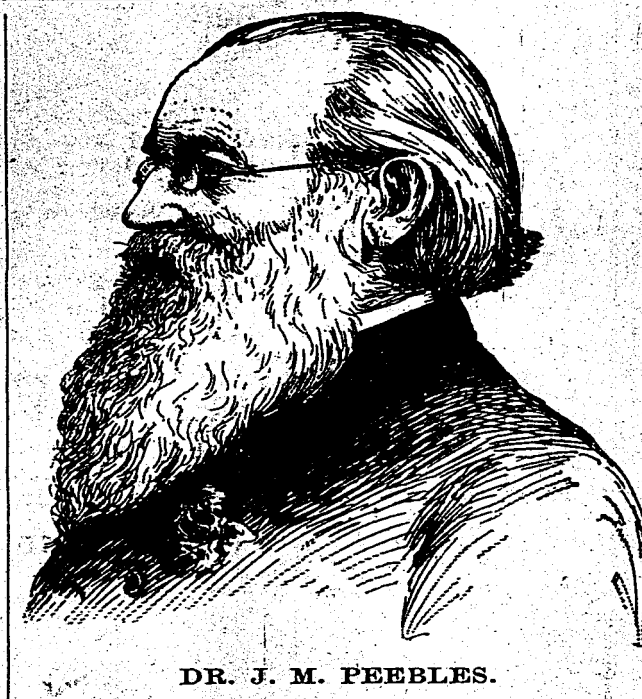
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DR. J. M. PEEBLES, Battle Creek, Mich.

The Ladies' Spiritual Aid held its usual meeting at the headquarters, 305 Larkin St., San Francisco, last Wednesday—having quite a large attendance and an interesting session. Some of the ladies will go on their vacations during the next four weeks, but the regular meetings will be held as usual.

Mrs. C. J. Meyer held her usual test meeting last Sunday evening at Friendship hall, 385 McAllister St., San Francisco, reading sealed letters and flowers.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

To Mediums.—I would like to correspond with a test or phenomenal medium, to labor together and organize a spiritual society, or temperance. Address, Mrs. VIRGINIA BARRETT, 819 East 16th St., Indianapolis, Ind.

I have open dates for camps and societies to lecture and take charge of vocal music.

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 29, 1901.

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Spirit Sadie Grey,

Whose body was burned by accident, sent the following through Mrs. M. Bird of San Francisco, on May 2, 1901, and dedicated it to her friend, Mr. J. T. Fisk:

I love to waive your cares away,
When trials dark on earth holds sway.
I come through love's sweet mystic band,
To bring sweet thoughts from spirit-land.
Now what I earned on earth is mine,
So grand and pure sublime,
And lightened from the crumbling clay,
My higher self holds sway.

BORDERLAND

Mary Stuart's Apparition.

The frequent mention of the recent restorations at Holyrood does not seem to have reminded anybody of the last apparition of Mary Stuart within the precincts she is said to haunt.

Some 20 years ago the Countess of Caithness, who managed to combine Spiritualism with Catholicism, induced the Marquis of Hamilton to allow her to pass the night in the apartments once occupied by Mary Stuart, in which the murder of Rizzio took place.

It was a lovely moonlight night, and the Countess, who was very romantic, determined to visit the chapel, which she did by ascending the staircase up which the conspirators ascended when they assassinated Queen Mary's Italian secretary. She proceeded to the ruined altar before which Mary was married to Darnley.

Suddenly the apparition of the unfortunate Queen appeared before her holding her severed head in her hands, and notwithstanding the inconvenience she must have experienced from this singular position of her head, gave Lady Caithness a lengthy answer to the charges brought against her.

The Countess shortly afterwards wrote a small book containing the information she received, a copy of which she presented to Queen Victoria, who remarked to the late Lady Ely that "it was very interesting and so amusing." When the spirit of the Queen had disappeared, Lady Caithness wished to re-enter the palace, but found the door closed.

The sentinels, seeing someone wandering about in an unaccustomed place at so late an hour, roused the porter, who, doubting her ladyship's account of herself, locked her up for the rest of the night in his lodge.—*Two Worlds*.

Spirit Ingersoll's Sermon,

Given through Mrs. M. Bird, medium of San Francisco, Cal., on May 19, 1901, and dedicated to his friend, Mr. J. T. Fisk.

I am the mote in the sunbeam fair.
I am the lion with angry glare.
I am the rose on the maid's fair cheeks.
I am the voice that in anger speaks.
I am the voice of the rippling brook.
I am the voice of the silent nook.
I am the crest of the mountain high.
I am the cloud that darkens the sky.
I am the rose that nods in the breeze.
I am the soul of plants and trees.
I am the tiny grain of sand.
I am the mountain, sea and land.
I am the voice of silvery lute.
I am the thoughts of deafest mute.
I am the fair, frail lily pale.
I am the storm, the ocean gale.
I am the same old Bob of old.
I am simply expressed through a different mold.
I am a thought that comes to your brain.
I am a whisper of love's refrain.
I am the whisper at twilight still.
I am beside you through good and ill.



Col. Robert G. Ingersoll.

This is my sermon to-night at this little meeting. I come with no glaring advertising. I come meekly; I come in humility. I laugh to think of the change that illusion brings. To day, were I in the earth form and on the earth plane and came to your city, all eyes would eagerly scan the editorials where the great and famous orator, Robert G. Ingersoll, would speak. Thousands would flock to hear him and to see him. Your temple would be crowded, eager for every word that fell from the lips of the unbeliever, Robert Ingersoll. Behold the change! Robert G. Ingersoll is "dead"; his mind, his power lies in the grave (so theology says). "What a pity!" says the free-

thinker. "Too bad," says the Spiritualist. Even they are infected with the cursed poison of "death" blight. Still they will teach that there is no death; 'tis only a change. Still, let the grim monster strike near home, the wail is heard of sorrow and woe. We of the spirit ask for good instruments to express through; cannot we have them? The hour is portentous; you need aid; your ship of state is near the shoals. Prepare for trouble, but give us good instruments, and we can help you, and the impending storm can be averted. The church is reeking with error that must be punished. Good-night to all.

ROBERT G. INGERSOLL.

The Chinese Occultism.

H. RODEN RUMFORD.

It is especially noteworthy, that the hatred of witches and wizards cherished in the West does not seem to exist in China. In many parts those reputed to possess magic power are regarded with awe, and even dread, but it is rare to hear of any of them coming to an untimely end by any kind of violence. According to Chinese data 1300 years before the birth of Christ, witches and wizards, ghosts and spirit communion were familiar subjects of Chinese respect, and the feeling is abundantly evidenced by the tone adopted in nearly all popular novels, wherein witchcraft and occultism play very conspicuous parts.

It is stated that a certain part of the vast Chinese empire is allotted to a tribe of magicians, and anyone wishing to acquire magical art can proceed there and put themselves under the immediate instruction of adepts. Strange and wonderful things are written of these people. One method prescribed by adepts for making a person invisible, is that of opening a coffin, taking out the body, and the pupil to sleep in it for several nights in succession. It is said at the end of so many days the sleeper becomes invisible until dawn, and can thus gratify his lust for revenge on his enemy, or commit robbery, without fear of detection.

The idea of one being possessed by an evil spirit is flouted in the West. But cases of "possession," or perhaps more advisedly said, supposed possession, are very frequent, and there are many methods of casting out evil spirits, or devils.

Taoist Priests find great favor with many people for their powers, but there are also special, so-called, who enjoy a reputation for their skill in being able to cast out devils. One writer thus describes their *modus operandi*:

"The fingers, nose and neck of the patient are punctured with needles. They also apply a certain pill made out of 'ai-tsau' in the following manner: The thumbs of the two hands are tied tightly together. The two big toes are also tied to each other in the same manner. Then one pill is put on the big toes at the root of the nails, and the other at the root of the thumb nails. At the same instant the two pills are set on fire, and there they are kept until the flesh is burnt. Whether in the application of the pills, or in the piercing of the needles, the invariable cry is: 'I'm going; I'm going immediately. I'll never care to come back again. Oh, have mercy on me this once; I'll swear never to return.'"

Ordinary people who cannot afford to employ any professional exorcists will paste all sorts of written charms upon the doors, windows, etc., of the room or house that the patient occupies. This is also resorted to at a certain period of the year, known to us as China New Year, by shopkeepers, etc., to keep bad luck from their business.

Another sovereign remedy, and perhaps the simplest, is to take a certain piece of wood with a hole in it, insert a small piece of ivory in the hole, making the form of a cross, and throw it into the water; thus will the devil, or spirit, go to the deep. Illness is also looked upon in the light of a possession—the clothes of the sick persons will be taken from them and exposed to the sun, and incantations made for the evil one to depart. Sometimes sacrifices are resorted to, such as fowls, etc.

In the old times it was no mean position to be appointed by the authorities as an officer for "hooting at" or "shooting" evil spirits. In some cases, as a last resort, people will go to a missionary, or a convert, for exorcism. One is puzzled to know whether the fact is complimentary to Christianity or the reverse.

The willow always reminds a Westerner of China, and no doubt it is used by the celestial for various purposes. It is considered by many as efficacious, as an extract, in driving away evil spirits who might obstruct the way hereafter of the departed, and also for raising spirits, and for those reasons a twig will frequently be seen at funerals carried by the eldest son or chief mourner.—*Spiritual Review*, Hong Kong.

Thought is intelligent: life force, and as it escapes from the mind, it goes forth to bless or to curse, according to the quality of the thought.—*Exchange*.

Our Occult Forces.

CONCENTRATION, THE MASTER KEY TO
PSYCHICAL DEVELOPMENT.

W. J. COLVILLE.

PRACTICAL EXERCISES.

It is with the more interior aspects of the question we desire to deal more fully, and as an introduction to those—and they are several—we must insist that so soon as the student and experimentalist has passed beyond the actual need for such external helps as we have briefly called attention to, he or she will be soon able, with a little steady daily practice, to picture out in pure mental imagery whatever conveys most clearly the state sought after by the aspirant for development.

Just as on the outward plane of sense where all things are finally ultimated in expression, colors, forms, sounds, odors, flavors, textures, have each their special meaning and contribute directly to the inducement of particular states of feeling, so on the subjective or psychic plane (sometimes called the astral) mental picturing of corresponding forms, etc., will surely accomplish the same result as though the external shape of these thought-forms were presented to the physical eye. If you feel at any time that you would be rested, encouraged or in any way benefited by contact with certain colors or scenes, then close your eyes and picture mentally exactly what you would most like to have around you physically. Determine to see only what you wish to see, hear only what you desire to hear, and so on through the entire range of perceptive faculties.

If this exercise is a little difficult at first, it will soon become easy and delightful, and provided always that you are wise in your selection of chosen objects, you will find benefit in every way accruing from this exercise. It will not be long if you follow this course resolutely before you will be undisturbed in a noisy crowd, no matter how sensitive and delicate your organization may be, for when we have once learned to hold our own in the midst of circumstances of all sorts, we soon become susceptible to the esoteric truths taught in all bibles regarding the efficacy of faith, prayer, fasting and all other means recommended for the culture of the inner self and for regulating at our will our relations with the universe about us.

CHAPTER II.

CONCENTRATION OF THOUGHT.

Though the efficacy of "the prayer of faith" has long since passed into a dogma, and numberless have been the testimonies offered to substantiate the truth of this assurance, it has been chiefly on the religious and often on the distinctly theological aspects of the question that discussions have waxed fierce and controversies acrimonious.

It is by no means our purpose to add fuel to the theological warfare, but it is our avowed intention to do whatever in us lies to make as plain as possible the scientific and philosophical relations of this great idea, common as it is to all systems of religion and philosophy, from the oldest to the youngest, of which we have any record.

Concentration of thought upon a given object of imagination lies at the root of all the objective impressions which ultimately produce subjective bodily results in answer to prayer, and as we have employed the word "imagination" in this connection, we will at once proceed to define it as we intend to use it.

Everybody is unpleasantly familiar with two words constantly brought forward to cover prevailing ignorance of spiritual law and psychical phenomena. The first of these is *coincidence* and the second, *imagination*; both excellent words, but, as generally put forward by arrogant and conceited ignorance, extremely misleading as well as intensely ambiguous.

Now, coincidence only signifies an event which takes place contemporaneously with some companion event; therefore, though the word itself is perfectly correct when applied to two or more incidents occurring together, the use of the term blindly, as it is generally employed, throws no light whatever on the relation of these events, and therefore amounts only to a curt dismissal of a query without any attempt at logical explanation or reply.

Imagination is a still more universal refuge for ignorance, though the word itself introduces the student of etymology to a consideration of the occult processes of mental photography, by means of which alone can impressions be made upon the sensorium or the psychic brain, and thence transferred to the physical organs, which act in correspondence and serve as receivers of messages transmitted to them from their interior prototypes. Whatever we imagine we image, and the imaging faculty of the mind is at least twofold.

INTUITIONS AND IMPRESSIONS.

The sensations of which we are continually conscious are derived both from within and from without. Those from within we often call *intuitions* and those from without, *impressions*.

In the preceding chapter we referred especially to impressions gained from without, as, for example, from statuary, paintings, music, written and spoken words, etc.; we shall now invite your attention to those received from within, and thereby pass from the exoteric to the esoteric branch of our subject.

Prayer, which addresses an unseen object, i. e., an object unseen by the fleshly eyes, though clearly discerned by the inner faculty of vision, necessarily presupposes the real existence of such an object on some plane of expression.

Some years ago in the columns of the *Theosophist*, published in India, this question was skillfully handled by the talented editor, Col. Olcott, and also by able contributors. The outcome of the discussion seemed to be that Theosophists explained, without denying away the phenomena connected with so called miraculous answers to prayer, without in any sense committing themselves to the peculiar superstitions attaching to Buddhism, Christianity, Mohammedanism, or any other special system of religion.

Octavius Frothingham, in his admirable "Life of Theodore Parker," remarks upon that great and good man's experiences in Italy with the devotions of the Italian peasantry, and illustrates finely the broad, liberal spirit of the great Boston preacher and leader of the radical wing of the Unitarian movement in New England, by instancing the sweet catholicity of temper displayed by his remark that probably the Supreme Being would not be offended if some honest heart should address him under the title given to some saint in the Roman calendar.

Scientific scrutiny by no means cuts the ground from under the feet of prayer, though it decidedly shifts the ground from under the base of the world's varied orthodoxies.

An article in the *Century* magazine from the pen of Dr. Buckley (June, 1886) aroused great comment at the time of its appearance because that conservative writer undertook to frankly admit that cures could be effected in Buddhist temples, Mohammedan mosques, Catholic and Protestant churches, and, indeed, anywhere indiscriminately wherever people exercised faith, even in an unknown or utterly mistaken conception of Deity. Since that time the field of suggestive therapeutics has been considerably traveled, though to this day what is actually known seems very little in comparison with the boundless information of which an intelligent public is assuredly in quest.

We remember well an incident which seems admirably to illustrate a child's view of this intensely interesting subject. We had been lecturing on "Prayer and its Efficacy" to a vast audience in one of the largest halls in a great city, and had observed a very intelligent-looking boy not over ten years of age, seated with his parents in one of the front seats facing the platform. The little fellow paid the closest attention and at the end of the exercises asked his father and mother to introduce him to the speaker, as he wanted to ask a question relating to the discourse. What was our surprise when, in sober earnest, that bright little fellow petitioned us that though we had made it quite clear to his mind that "heathens as well as Christians could get their prayers answered, because there was a great spiritual world with which they came in touch," but how about a friend of his who, when he wanted any material good, would ask "David Copperfield," "Oliver Twist," or "Mr. Pickwick," for it, seeing that these characters were all imaginary, and Charles Dickens only invented them for his books.

We must confess that it was an unusual view of the case to deal with, but we were at no loss

for a plain, conscientious answer, and as it created much interest among all who heard about it, we herewith reproduce it in substance, if not in exact language, for the edification of all who are troubled to define the part played by imagination in the working out of psychic problems.

SEERSHIP.

Dickens, like all other fine and original novelists, was a seer; his characters were (some of them) so real to him that the experiences of "Little Dorrit," "Little Nell" and others were as real to him as though they were his own, and we do not hesitate to aver that he received impressions from living intelligences who had actually undergone just such experiences and whose life histories he was impelled to reproduce in what the world pleases to call "works of fiction," but as it is an axiom that "truth is stranger than fiction," whatever passes current as mere fancy or romance is in reality a record more or less coherent and correct of what has actually transpired in the lives of human beings, and even if in some cases narratives of a reputed fictitious character are not drawn personally from individual lives, they individually serve to describe certain types of human beings which have their embodied representatives here or elsewhere, somewhere in the boundless universe of conscious individual humanity.

To set before one's mental gaze a mental image, to invoke to evoke this by practicing the art of concentration, amounts at length to ceremonial magic which may be *black*, *grey* or *white*, symbolically speaking, according to the purpose for which the image was erected and the use to which the information or assistance gained shall be applied.

We have no intention or desire to discuss the abuses of hypnotism, "malicious mesmerism," or any of the other dark and well-nigh profitless themes which greatly attract many persons who see sin and danger everywhere, even though some of them profess to advocate a philosophy built on the assertion that all is good and therefore evil is but a phantasy.

Everything is susceptible to abuse, but that being so affords no justification whatever for the pessimistic practice of dwelling incessantly upon abuses and turning an almost blind eye and deaf ear toward all the salutary aspects of far-reaching practices, good invariably in the effects they produced, provided they are consecrated to holy and not desecrated to unholy aims.

METHODS OF MENTAL HELP.

Concentration of mental gaze not induced or assisted by the employment of magnets, crystals or any outward aid, is a decided step in advance of all those lower or lesser phases of the work which require physical appliances. Oftentimes it happens that outward assistance is profitably invoked at first and subsequently dispensed with as of no further value, and though we have no partiality whatever for the Friends or Quakers of the present day, who are not as a body of people at all superior either in integrity, intelligence or spirituality to various other denominations of Christians and non-Christians, we do contend that in the early days of Quakerism, leaders of the then new movement, such as Fox, Penn and others equally illustrious, were intuitionists and Spiritualists of a rare type who did represent a far higher appreciation of interior illumination than the majority of the religious formalists by whom they were surrounded; and in addition to these early Friends the honored names of the poet Whittier, Lucretia Mott and other true reformers of the best sort will forever adorn with brightest glory the pages of Quaker history.

The impulse which led these simple-hearted people to discard outward rites and ceremonies was because of their intense consciousness of divinity within; why hold to the symbol when we can directly embrace the reality? Such was their searching argument on behalf of the rigid simplicity of their worship, and though we are advocates of harmonious music, exquisite blending of forms and colors in temples devoted to education of the highest order, we can never think slightly or speak disparagingly of those quaint white-washed meeting-houses which in days of yore were the very places out of which the grandest sentiment for freedom and justice went forth over the broad land and across the flowing tide.

[Concluded next week.]

Selfishness is the prison of the spirit.

VICTORIA VITÆ.

"I can! I will!" 'Tis this, the very thought
That felt and uttered by the soul in need,
Frees it of all the fetters Fear has wrought,
And makes it strong, indeed.
The soul arises when those words are spoken,
In sovereign majesty of might divine;
The prison doors of Ignorance fly open,
So Truths within may shine.
Enhalved, forth it comes on outstretched wings
Of Faith, and, lo! it like an angel seems:
And with its new-born joy, aside it flings
Old doubts and hideous dreams.
"I'll dare! I'll do!" Then mind's mysterious powers
Call Nature's unseen forces to its aid.
Heaven on every loving worker showers
Such gifts, for good, when prayed.
So, learn to look within! O, search thy soul!
Doth God, the Lord of Love, reign there for naught?
Lift but the veil! Self-knowledge points the goal,
Self-power, well won when sought.
P. M. RAYMOND.

Prophets and Seers.

E. N. TREADWELL.

In the June *Christian* Mr. T. J. Shelton congratulates himself upon the fulfillment of the prophecies made through his psychicship during the past ten years.

He says: "I have found everything for which I have been seeking. Everything shown to me in the psychic atmosphere ten years ago is being realized in the spirit and manifested in the objective."

For the past two years, periodically, he has written down as unreliable all psychics, mediums, teachers, writers and healers, that advocated in the least, psychic messages, speaking of them as "of the earth, earthy," etc.

He now suddenly admits that he has been receiving statements from this "unreliable source," for ten years past, and feels to congratulate himself. Well, better a belated admission than none. All the lesser lights known as mediums will at last be able to draw a breath of relief.

It would not do to call "Eddy, Wilmans, Shelton & Co.," mediums, for they would be inclined to resent it. They are prophets. What is a prophet? A teller of coming events. He gives you some other person's opinion received from the psychic realm, through his mediumship. Practically, then, such a person is a funnel. All the difference in the assortment is that Eddy, Shelton & Co. are duly authorized to transmit both the past and present views of Jesus.

They may talk with Jesus, as they claim. We do not wish to deny it. But that they talk with any one, not in the physical—that's the rub!

To talk with a spirit? They have all deemed that impossible, and also very pernicious. "Calling up the dead" was considered both unworthy and unsafe. To talk with a spirit was moonshine. But they will say: "There is such a difference, for this one is Jesus!" Mr. Shelton says he talked with Jesus. Then Jesus is not dead! That implies that the soul does not die, and can communicate with those upon the earth plane. If that is true of Jesus, why is it not true of Shakespeare, Browning, Beethoven, Paganini, Franklin, Lincoln or Raphael? Of course, it is true in either case. You cannot discriminate. They all live.

Souls must have an instrument through which to transmit their

thoughts. The transmitter becomes a conduit, conductor, channel, or medium. The super-spiritual try to create a distinction without any difference, by saying: "Jesus is of the spiritual plane, while all these authors, artists, musicians and patriots are simply intellectual minds, feeding upon moonlight, and boarding in the astral belt."

If only one soul has reached the sun—the land of pure light—and all the balance that have enriched our walls and vocabulary, are detained elsewhere, then there must be something wrong with the Creative Intelligence.

To try to set up such a distinction is an endorsement of the Superior and Inferior idea. Has anyone a first mortgage on prophecy? Happily not!

Mr. Shelton says that the only reliable method of healing is, "by speaking the Word at a distance. What is healing by the Word? It is hypnotic suggestion. It makes no difference whether the healing is by absent mental wave, or by the written word in a letter. The healer's confidence in a cure hypnotizes the sick one into a belief of recovery, and the patient's faith is restored, and the processes of disintegration cease."

Victor Hugo on Immortality.

It is said that the author of "Les Misérables" was a Spiritualist. The following would indicate that he was:

"Man is an infinitely small copy of God. That is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets, and the roses, as 20 years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invigilate me."

"It is marvelous, yet simple. It is a fairy tale, and yet it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others: I have finished my day's work, but I cannot say I have finished my life. My day will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."

Transition.—On May 29, one of Ohio's oldest and most enthusiastic Spiritualists passed to the "higher life." It was Mrs. Coit. The funeral oration was given by Mr. Willard Hull and was very eloquent.

Letter from Spartansburg.

The New Era Society of Spartansburg, Pa., reports progress along spiritual lines of work. We are developing a few mediums who are representing the Cause in the immediate vicinity. Our developing circles are held every other Sunday, and are a very pleasing feature of our society. Mrs. Sutter, one of our newly developed mediums, gave a fine lecture at her home on June 9, as well as personal tests, which were recognized. These circles are held at the houses and the church is reserved for public speaking. We are progressing finely and consider that the Cause is gaining. Mrs. Sutter has only been a Spiritualist a few years, and thus to address a public meeting speaks well for the spirits and their ability to aid the movement.

Owing to the scarcity of public speakers we have not been able to hold our meetings in the Temple, but will do so as soon as we can secure a speaker and medium.

The Spiritualists of Spartansburg send greeting to their friends everywhere, and assure them of their good will towards the workers for the Cause.

The New Era Society built a Temple some six years ago in order to have a place where they could hold meetings, as well as to have a Temple where liberal meetings, and also funerals, could be held, as the churches had denied them that courtesy.

The Society is small and situated in a community antagonistic to the teachings of Spiritualism. They have as yet been unable to lift the debt from the Temple; therefore ask each Spiritualist to forward 10 cents to Mr. Eugene Webb, treasurer of the Society, and to write four letters to as many friends whom they think would assist in this cause, asking them to do likewise. WM. J. COWEN.

Always at the Center.—The unprogressive man looks around him and sees that the horizon limits his vision, and hastily concludes that there is nothing beyond it, but just as soon as he progresses he finds that the horizon moves with him, and that, while each horizon may be limited, the number of horizons he sees in his progress are limitless. Thus it is with Life; its horizon has no beginning or end. When one comes to where he supposed was the end of his horizon, he finds it to be but the center from whence he sees another horizon, and so on without end. The progressive one is ever finding new Centers of Life—more Infinite Power. No matter where one goes, what one does, he or she can never get away from the Center of Life.—*World's Advance Thought.*

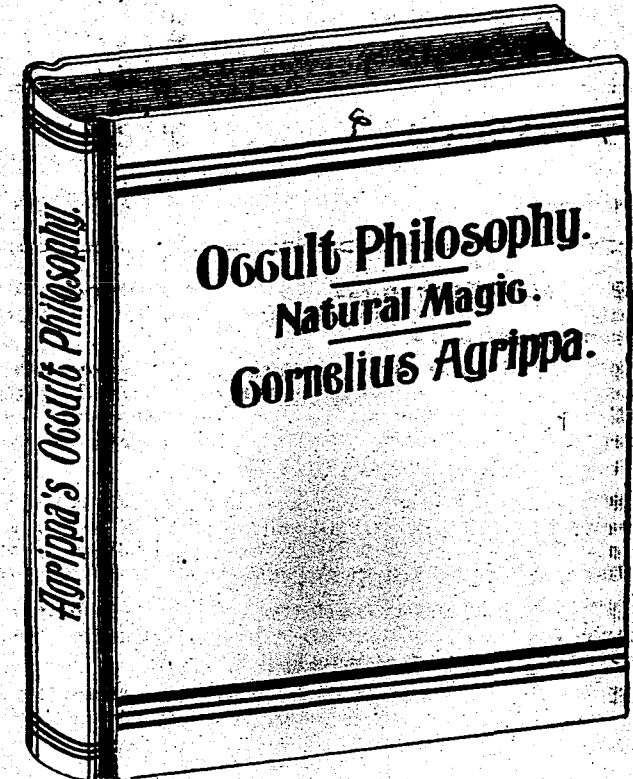
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PHILOSOPHICAL JOURNAL

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SAN FRANCISCO, JUNE 22, 1901.

Another Wonderful Invention of this remarkable century has just been made public in Cleveland, Ohio. It transmits by telegraph pictures of persons or places, at the rate of one inch per minute, over thousands of miles distance, and can be reproduced for use in newspapers in less than an hour. Any one who would have said that such a thing was possible, a hundred years ago, would have been deemed a fit subject for a lunatic asylum. Truly, this is a wonderful age.

New Temple.—The First Spiritual Church of Columbus, Ohio, now have a new Temple. It was originally built for a Presbyterian Church, but on account of depletion in numbers, two Presbyterian Churches have united, and this property being for sale, a wealthy Spiritualist purchased it, and presented it to the Society. Mrs. Loe F. Prior occupied the platform of the Society for some time, and then was succeeded by Edgar Emerson during May. The Society is to be congratulated upon the acquisition of such an edifice in which to hold its public exercises.

Wireless Telegraphy is to be used connecting the Farallone Islands and San Francisco, by order of the Government. It will be used to report vessels coming and going, being situated at the entrance of the harbor. Recent improvements, it is said, may enable vessels over a hundred miles away to transmit weather reports and be of great advantage in many ways. Surely, wonderful inventions are multiplying almost every day.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

New Glass Age.

In the daily papers is an item from London, England, which says that Jules Henrivaux, who is an expert glass manufacturer, predicts for the world a new glass age in the near future. He remarks as follows:

"Glass is the best substance known to use for every kind of structural purpose, and especially for dwelling-houses."

The point of the idea is found in the inexhaustible supply of materials from which glass is made, in its adaptability to all shapes and forms, and its durability and its cleanliness.

Glass can be shaped, colored and decorated to an extent of which no other material is capable, and it is upon this aspect of the idea that M. Henrivaux lavishes his imagination. Chairs and tables, in the new glass age, will be made of vitrified material, toughened to the strength of teak and mahogany. Cooking utensils, plates and cups and saucers will be made of the same substance. The new glass house will be absolutely clean and practically indestructible. The whole of its surfaces can be washed from the top story to the basement without a trace of the humidity being left. Dust cannot collect on the polished face and the spider will find no place on which to hang cobwebs.

Progression, after the change called "death," was the subject of an editorial in the San Francisco Examiner last Sunday. It would have been rank heresy, 50 years ago, to have given thought to such a thing. Since the advent of Modern Spiritualism, however, which has liberalized the minds of millions, people no longer give heed to antiquated dogmas, but fearlessly inquire about everything, and believe only what their own judgment can approve. The Examiner argues thus:

What is the essential characteristic that intellect would ask for in an ideal human abode? Is it not progress? By progress we mean growth, improvement, change.

Of all horrors known to the human soul none is greater than the horror of monotony. Is it possible to conceive of happiness without change, and especially without improvement?

Can we conceive of the same songs being sung forever through endless billions of years? Can we conceive of the same conversations, the same thoughts, the same mental attitude?

Can we, in short, conceive a condition in which questions do not come up for mental discussion? Where the mind works there must be progress and growth. We cannot conceive eternal happiness without mental activity, and hence without growth.

Call it what you may—this is the philosophy of Spiritualism! And if anyone should have dared to utter such views 50 years ago, he would have been condemned by the church as a heretic, if not given over to torture to compel him to

recant and accept the stupid theological ideas of the orthodox church. But "the world is moving on," and thinking men may progress here as well as hereafter!

Cosmic Consciousness.

Dr. R. M. Bucke, Asylum, London, Ontario, proposes to publish, by subscription, at \$5.00 a copy, a book on Cosmic Consciousness, "a study in mental evolution."

In it he proposes to show that there has appeared in certain members of the human race, a mental faculty superior to any included in the ordinary self-conscious mind. This faculty is a new and higher consciousness which bears the same relation to self-consciousness that this bears to simple consciousness. By means of this higher faculty the man possessing it comes into immediate conscious relation with the cosmos—hence its name—Cosmic Consciousness.

The book which it is proposed to publish is to point out in what manner this higher consciousness differs from self-consciousness, and indicates the laws that govern the acquisition of what may be called the new sense. It is to show also that the men possessed of this higher mentality are becoming more numerous as time goes on, and that it seems inevitable that what may be called the new race will, within a measurable time, replace upon the earth the human race which now occupies it, just as the present self-conscious race many thousand years ago replaced our ancestral race, the simple conscious *alalus homo*.

By the acquisition of self-consciousness, our prehuman ancestral race became man; by the acquisition of Cosmic Consciousness we shall make an equally long forward step.

The birth of this new race from us would mean that our descendants, while occupying the earth just as we do, would really live in an entirely different world; for the possession of the Cosmic Sense will differentiate them from us as completely as we are differentiated from our prehuman ancestor.

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The Reviewer.

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It was claimed by the ancients, and is verified by modern astrologers and investigators, that every hour in the day is ruled by a certain planet, good or evil, and that the hours of Saturn and Mars are especially unfavorable for nearly all purposes, causing dull hours for business, ill-success for collectors, etc., while the rest of the planets are mostly good, especially Venus and Jupiter.

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We believe this is the first time such a book has ever been published, and it should prove of great value to everyone, especially those doing business with the public.

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The Reviewer. The Alliance Publishing Co.

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Letter from Los Angeles, Cal

TO THE EDITOR:

My sojourn in Southern California has been protracted beyond my expectations, partly because I like the genial climate, and what is more to be prized, its people, who have time to smile and to speak a kind word.

I have returned from Long Beach, where I witnessed the organization of a society of Spiritualists, whose secretary is Mrs. Susie Johnson Cravens, an old-time Spiritualist lecturer. They named the organization "Mental Culture Society," and they will probably tell each other what they know, for on that occasion it was agreed that an educated person would make a better, more useful medium. My mind reverted to Andrew Jackson Davis, and many an unlettered child who has been spiritually unfolded to confound the educated wisecracks.

I arrived in time to attend the Truth-Seekers' meeting at 130 1/2 So. Spring St., Los Angeles. After speaking with some degree of inspiration, Dr. S. W. Richmond invited me to his residence to dine. This is to be the home for the sick and despondent to obtain sympathy, encouragement and magnetic, spiritual healing.

I hope soon to return to the North, and meet many dear friends and acquaintances at my next birthday, Aug. 3, at 1218 Railroad Ave., Alameda. I may hereafter give a more detailed account of the spiritual work here.

MRS. F. A. LOGAN.

Not Evolution.

TO THE EDITOR:

In the JOURNAL of June 15 we read an article from J. Marion Gale. We read it with interest, for the same question once troubled us. We are not a Tallmadge or a Ph.D., but we take pleasure in placing before your readers some assertions made by the "Band of Amnon," which helped us out of our difficulty. These assertions, the "Band" declares, are founded on Natural Law, and we are requested to bring reason, science, all and every aid to our assistance in the proving and understanding of them. The fundamental assertions are these:

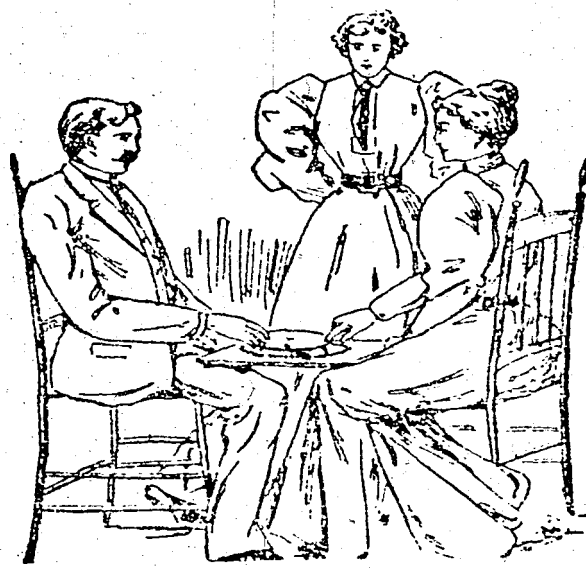
1. Soul is indestructible, immutable, unchangeable, and always holds its relative position in the great Universe of Life and Matter.

2. Matter is indestructible, but always in evolution.

3. In the aggregation of all-soul, is the Complex Deity, the Power that rules and vitalizes matter. According to this, you see we did not spring from bugs, or even the ape, and neither shall we return to them. Stability, Law, Order, are always in Soul; change, always in matter. And please let us ask a question: How can we conceive of creation, when we cannot find anything that can be destroyed? To our minds, the two go hand in hand, and that which looks like creation and destruction, is simply change, or the evolution of matter.

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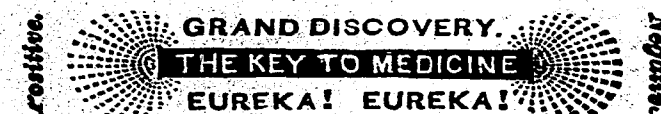
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock, in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

A Test Circle was held last Sunday evening at 3250 22nd St. by Mrs. Sadie Eberhardt, who gave spirit messages to the satisfaction of those present.

Edward Earle, assisted by Miss Marion, gave a test seance last Sunday evening at 328 Ellis St., when wonderful manifestations of spirit powers were given.

Flowers and Letters were read psychometrically at Friendship Hall, 335 McAllister St., San Francisco, last Sunday evening by Mrs. C. J. Meyer and others, Mr. Meyer furnishing the music.

Mme. Young's Hall at 619 McAllister St., San Francisco, was filled last Sunday evening with skeptics and inquirers concerning the future life. After an interesting inspirational lecture by Mrs. Sarah Seal, Mme. Young gave spirit messages and read articles psychometrically. Professors Young and Bothwell-Brown furnished excellent music.

The Ladies' Aid Society will give a social and dance on Friday, June 28, at Occidental Hall. The Committee of Arrangements are preparing for a very pleasant occasion, and confidently expect a good attendance.

Mr. W. J. Colville, who has been laboring in Australia during the last two years very successfully, intends to return to America during the coming Autumn, and it is announced that he will commence meetings in San Francisco on Oct. 6. He will be heartily welcomed here by his many friends.

Occidental Hall, 305 Larkin St., San Francisco, was the place of rendezvous last Sunday evening for those who wanted a feast on the philosophy of Spiritualism and to be regaled with an eloquent presentation of the same. After a few introductory remarks by Mr. M. S. Norton, president of the California State Spiritualist Association, and a spiritual song beautifully rendered by Mr. Gillespie, Mrs. R. S. Lillie was introduced, and taking for her subject the words, "And I saw a light," she presented many facts relative to the light, which has been shown to aspiring souls in all the ages of the past, as well as the present, in such quantity as they were capable of receiving and the environments would allow. Often the light shone in darkness, and there being no receptivity, it was withdrawn until a more convenient season should present itself, and the time came for its being presented with more chance for its reception. She concluded with a beautiful poem, improvised at the moment, appropriate to the subject.

Mrs. Lillie will occupy the platform again next Sunday, which will, in all probability, be her last appearance for the present in San Francisco. We hope she may return again after filling her engagements at the camps.

The First Spiritual Ladies' Aid Society will give Mrs. Lillie a testimonial benefit on Friday of next week, July 5, in the same hall, when, it is to be hoped, it will be filled to overflowing. There will be an entertainment of considerable merit, a program of which will be presented in next week's JOURNAL. Of course, the young people will wind up with a dance. Tickets may be obtained at the office of the PHILOSOPHICAL JOURNAL. Price, 25c.

The Ladies' Aid Society held their usual meeting last Wednesday in the parlor adjoining Occidental Hall, 305 Larkin St., San Francisco. The meeting was well attended, and considerable interest was manifested in the subjects under consideration. The ladies always have a good time at these meetings, which are presided over by the president, Mrs. B. F. Small, with grace and dignity.

Mr. B. F. Small, we learned with regret, has been feeling quite unwell again during the past week or two. His health is very precarious, and a needed rest for recuperation is very desirable. We hope he may be able to take it in the near future.

The Psychical Research Society of Oakland held two important meetings on Sunday, June 23. At 3 p.m. was a conference meeting, many speakers and mediums participating. At 8 p.m. Mrs. Kate Lester, of San Francisco, occupied the rostrum and gave entire satisfaction to a well-filled house. She will be with us next Sunday, June 30, at 8 p.m. C. F. VAN LUYEN, Chairman.

The Test Meeting at Loring Hall, Oakland, Wednesday, June 19, was the largest, with one exception, since the meetings started last January. Mrs. Stewart, Mrs. Cowell and Mrs. Boose gave messages to the entire satisfaction of all present. Wednesday evening, June 26, the many friends of Mrs. Stewart will tender her a farewell reception previous to her departure for other fields.

Dr. H. W. Abbott of San Jose will lecture at Fraternal Hall, Oakland, Sunday afternoon, June 30, on "Vibration of Color—its Wonderful Influence over us and Others," with demonstrations.

Oakland.—The 3 o'clock meeting of the Union Spiritual Society at Fraternal Hall last Sunday was honored by the presence of Pres. Norton of the State Association, who, in a timely address, gave much food for thought. Dr. Abbott of San Jose, a speaker of culture and much force, made some interesting remarks on the vibrations of the universe. Mrs. Smith and Mrs. Boose closed the meeting with some well-recognized spirit messages. The evening meeting was devoted to spirit messages through the mediumship of Mrs. Stewart. A large and well-pleased audience was present.

Mr. and Mrs. S. D. Dye of Los Angeles, Cal., have gone to the North on their regular annual vacation. They expect to visit Seattle, Tacoma, Spokane, etc. They will probably be absent about two months.

Oregon Camp.—The annual camp-meeting of Spiritualists will be held at the New Era camp-ground, four miles south of Oregon City, on the Southern Pacific railroad. The camp is a beautiful site on the east bank of the Willamette river, in a grove of large evergreen trees, and is easily reached by boats and cars. For full information, address the secretary, A. Luelling, Oregon City, Oregon. The camp will be open from June 29 to July 15, covering four Sundays.

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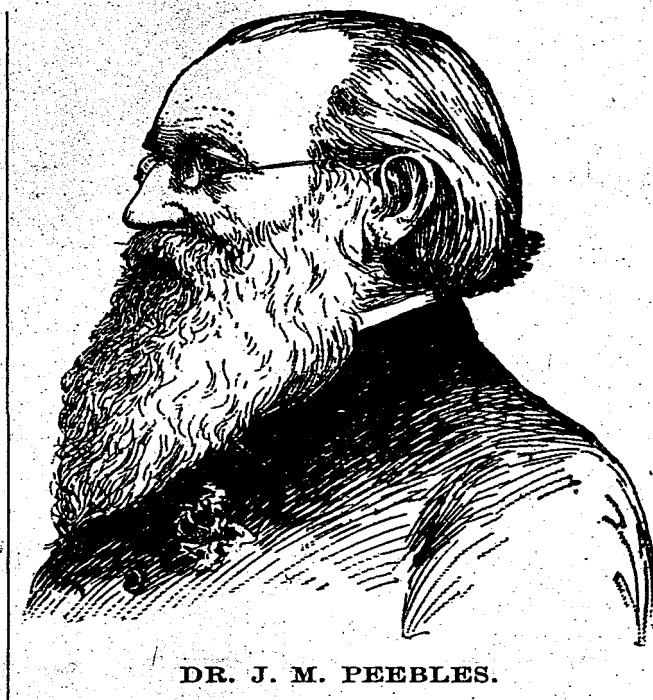
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